THE RVLES OF A HOLY LIFE.

OR

A Treatise containing the holy order of our liues, prescribed in the Scripture, concerning our carriage:

Towards God,
Towards men,
Towards our selues.

With generall Rules of Preparation, that concerne either the helps, or the maner *of a holy Conuersation.*

By N. BIFIELD Preacher of Gods Word at *Isleworth* in *Middlesex.*

PSAL. 50. vlt.

To him that ordereth his conuersation aright, will I shew the saluation of God.

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Bifield, N.

TO THE NOBLE AND Religious Lady, the Lady MARIE VERE, increase of ioy and peace in Beleeuing.

[*.*]

MADAM,

IT was most truely said by the Apostle of the Gentiles: *godlines is great gaine*; Importing thereby,

that if man would be incited to the care to get any thing, for the profit might come thereby, it ſhould be godlineſſe: No skill in the world being cõparable to that skill of being able to leade a godly life, for the ſure, and ſpeedy, & matchleſſe gain it will bring vnto a man: for beſides that it onely hath the promiſe of a better life, godlineſſe were to bee deſired, and with all poſſible diligence to bee ſought after, for the very gaine of it in this life: For to omit the conſideration of the fauor it breeds with God, & the vnſpeakable

able treasures of the grace of Christ, which alwayes go with it, it were to bee desired for the immediate effects it workes vpon men in it selfe. For if men loue themselues, what should they desire more then that which tends to make themselues perfect? What should it aduantage a man to haue all things good about him, if himselfe bee ill and vile? If men, that were onely guided by the light of Nature, could (some of them) see cleerely, that nothing was so good for a man as to liue well (when yet they knew

no other liuing well, then what was preſcribed in their naked and naturall Ethickes) then how much more happy muſt it be for a man to liue a religious life, by which he is brought more neerer to God, himſelfe, and farre aboue the condition of any naturall man? Yea, if there were no more to bee had by it, but the peace and reſt it brings vnto a mans heart, it were aboue all outward things to bee deſired: for no man walkes ſafely, that walkes not religiouſly, nor can any actions of men produce any ſound tranquillity

quillity and reſt of heart, but ſuch actions as are preſcribed by true Religion. What ſhall I ſay? If for none of theſe, yet for it ſelf were a godly life to be had in ſingular requeſt: for if men, with much expence of outward things, ſeeke but the skill of diuers, naturall, and artificiall knowledges, and thinke it worth their coſt but to bee able to attaine theſe Skils? how much more ought man to be at the paines, yea and coſt too (if it were required) to get this admirable skill to liue a religious life? This moſt gainefull Sub-

iect is intreated of in this little Volume; I may truely ſay, that almoſt euery ſentence in this little Treatiſe, leads vs to much and rich treaſure, if the promiſes belonging to each duty were annexed thereunto: and therefore no Chriſtian that loues his owne ſoule, ſhould thinke much of the paines of learning, or practiſing theſe Rules.

I ſhall not need to exhort your Ladiſhip to the hearty care of thoſe things you haue beene taught of God (long ſince) to profit, and haue learned Ieſus Chriſt

Chriſt as the truth is in him: your ſincere profeſſion and practice hath many Witneſſes; and ſince you beleeued the Goſpell of ſaluation, and were ſealed by the Spirit of promiſe, you haue a Witneſſe within your ſelfe, which will not faile in life or death to pleade your aboundant conſolation. When I entreat of piety, righteouſneſſe, mercy and temperance, I entreate of things you haue aboue many profited in.

I haue preſumed to dedicate theſe Directions to your Ladiſhip, and not

without reaſon: you haue heard the preaching of them with ſpeciall attention, and haue beene a principall perſwader to haue them publiſhed for the common good, being many wayes bound to acknowledge your Ladiſhip amongſt my beſt Hearers and Friends. I cannot but beſeech your Ladiſhip to accept of this ſmall teſtimony of my vnfeigned obſeruance of your many prayſes in the Goſpel, and as a pledge of my thankefulneſſe for all your workes of loue to me and mine. The God of glory, and

Father

Father of our Lord Ieſus Chriſt, make you abound yet more and more, in all the riches of his grace in this life, and fill you with the comforts of the bleſſed hope of the appearing of Ieſus Chriſt.

Your Ladiſhips in the ſeruice of Ieſus Chriſt, to be euer commanded,

N. BIFIELD.

The

The Contents of the whole Booke.

Chapter 1. page 1. to the 12.

THE Scope of the whole Booke is, to shew briefly the choyfest Rules of life of all sorts.

Some obiections against this course answered, and the warrant and profit of it shewed.

The

The easinesse of the course, with some generall Direction.

Cha. 2. p. 12. to 48.

THe Rules are either generall or particular.

The generall Rules concerne, either the helpes to a holy life, or the manner of weldoing.

He that would prepare himselfe to an holy course of life, must do diuers things, and auoide diuers things.

The things hee must doe are these:

1. *Hee must be sure he hath repented, & doth beleeue.*
2. *Hee must get knowledge how*

how to do well, and that he may attaine knowledge:

1. *Hee muſt eſteeme it.*
2. *Hee muſt not conſult with fleſh and bloud.*
3. *He muſt redeem the time.*
4. *Hee muſt be wiſe for himſelfe.*
5. *He muſt be ſwift to heare.*
6. *He muſt ſtudy onely profitable things.*
7. *Hee muſt ſtriue to increaſe in knowledge.*
8. *Hee muſt propound his doubts.*
9. *Hee muſt be rightly ordered toward his Paſtor, to pray for him, and obey him, and not diſcourage him.*

3. *Hee*

3. *He must auoid ill company.*
4. *He must resolue to practise these Rules.*
5. *He must order his outward calling so, as hee bee freed from all needlesse incumbrances.*
6. *Hee must keepe company with such as doe liue well.*
7. *Hee must not be a seruant of man.*
8. *Hee must accustome himselfe to the thoughts of the comming of Christ.*
9. *He must not regard what the multitude doth.*
10. *Hee must carefully remember to be in all things thankfull to God.*
11. *He must study to be quiet.*
12. *He*

12. *Hee must bee carefull to go on in a direct course.*
13. *He must reade the Scriptures daily.*
14. *Hee must bee carefull to preserue his first loue.*
15. *He must especially striue for such good things as would make him most excell in his Place and Calling.*
16. *Hee must be often in the duties of mortification.*
17. *Hee must obserue the opportunities of well doing.*
18. *Hee must bee carefull of keeping the Sabbath.*
19. *He must often meditate of the examples of the godly that excell in holinesse.*
20. *Hee*

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20. *He must daily pray God to direct him.*

Chap. 3. p. 48. to 56.

THus of what he must do, what hee must auoide followes; and so hee must take heed,

1. *Of careleseneſſe.*
2. *Of raſhneſſe.*
3. *Of carnall confidence.*
4. *Of haſting to be rich.*
5. *Of diſtruſtfull feares.*
6. *Of adding to, or taking from the Word of God.*
7. *Of contempt of reproofe.*
8. *Of beholding of vanity.*
9. *Of the beginnings of ſin.*

Chap.

Chap. 4. p. 56. to 81.

NIne things to be euer in our minds, that in general concerne the manner of all well-doing, for in all good workes wee muſt ſhew:

1 --- 1. *Zeale.*

2 --- 2. *Sincerity, which hath in it:*

Truth,

Reſpect to all Gods commandements,

A right end,

Obedience, without obiecting,

Obedience in all companies.

3. *Conſtancy, whē we do good, with-*

Without wearineſſe.
Without diſcouragement.
Without reſiſtance.
Without wauering.
Without declining.

4. *Feare.*
5. *Simplicity, which is,*
To reſt vpon the word for the forme of holineſſe and happineſſe.
To be harmleſſe.
To be ſimple concerning euill.
To loue goodneſſe for it ſelfe.
To bee meeke and lowly-minded.
So to feare God, as not to enuy the wicked.

6. *Circumſpection, which hath*

hath in it,
A respect of lesser Commandements,
Abstaining from appearance of euill,
Obseruation of the circumstances of things,
Vnrebukeablenesse,
Auoiding euill when good might come of it.
7. *Growth, which hath in it,*
Abounding in goodnesse,
Finishing of holinesse.
Progresse.
8. *Moderation, to bee neither iust nor wicked ouermuch, which is expounded at large.*

Chap.

Chap. 5. p. 81. to 95.

THVS of the generall Rules; the particular Rules concerne either God, or other men, or our ſelues.

Our whole duty to God concernes either his loue, or his ſeruice.

The loue of God muſt be conſidered, either in the foundation of it, or in the exerciſe of it.

The foundation of the loue of God, is the knowledge of God.

The Rules about the knowledge of God, concerne either the right conceiuing of his Nature, or our acquain-

acqnaintance with God.
That we may conceiue aright of the Nature of God:
1. Wee muſt caſt out all likeneſſes.
2. Wee muſt ſtriue to conceiue of him according to his ſpeciall prayſes in his Word.
3. We muſt bring with vs the faith of the Trinity.
4. We may helpe our ſelues by thinking of the Godhead in the Humane Nature of Chriſt.
5. Wee muſt get cure for Atheiſticall thoughts,
That we may be acquainted with God.
1. We muſt prepare our harts.
2. We

2. *Wee must begge acquaintance by prayer, praying with all our hearts, and earely and constantly.*
3. *We must giue our selues to God.*

Chap. 6. p. 95. to 121.

THVS of the foundation of the loue of God: the Rules that concerne the exercise of our loue to God, either shew vs how to manifest our loue to God, or how to preserue it.
Wee manifest our loue to God:
1. *By anouching him to be our God.*
2. *By prouiding him a place*

place to dwell with vs.
3. *By loving Iesus Christ.*
4. *By walking with him, which hath fiue things in it.*
5. *By honouring God: and wee honour him;*
By seeking his Kingdome first.
By open profession of his Truth.
By grieuing for his dishonour.
By directing all our actions to his glory.
By suffering for his sake.
By honoring such as feare him.
By hating his enemies.
By speaking of his Truth

with all reuerence.
By free-will-offerings.
By prayſing him: where diuers Rules.
6. *By truſting in him: and this truſt in God we ſhew:*
By relying vpon his mercy for our ſaluation.
By committing all our workes to his bleſſing.
By beleeuing what he ſaith
By ſtaying vpon him in all diſtreſſes, praying to him, and caſting our care vpon him, and relying vpon his helpe,
Without leaning to our vnderſtanding:
Without murmuring,
Without feare,
With-

Without care,
Without vſing ill meanes.
7. *By obeying him.*
In the manner alſo of our manifeſting our loue to God, we muſt doe it,
1. *With feruency.*
2. *With feare: and our feare of God we ſhew,*
By awfull thoughts of God.
By departing from euill.
By all reuerence of minde.
By not fearing men.
By remembring his preſence.
By trembling at his iudgments.
By humility in the vſe of his Ordinances.
By the reuerend vſe of

his very Titles.

Chap. 7. p. 121.

THus *of the manifestation of our loue to God, for the preseruation of our loue to God.*

1. *Wee must separate our selues from all others to be his.*
2. *Wee must beware that we forget not God.*
3. *Wee must edifie our selues in our holy faith.*
4. *Wee must pray in the holy Ghost.*
5. *We must waite for the comming of Christ.*
6. *We must seek his speciall presence in his Ordinances.*

7. *We*

7. *We muſt preſerue the Truth hee hath deliuered to vs.*
8. *Wee muſt ſtudy his prayſes.*
9. *Wee muſt ſtudy to reioyce in God, which containes in it 4. things: where eight rules to obtaine this ioying in God.*

Cha.8.p.121. to 138.

THus of our loue to God: his ſeruice followes, and the rules about the ſeruice of God, concerne either the parts of his ſeruice, or the time of it.

The Rules that concerne the parts of Gods worſhip, are either

either generall to all parts, or ſpeciall.

Nine things to bee remembred in all parts of Gods worſhip:

1. *Preparation.*
2. *Godly feare.*
3. *Penitency.*
4. *Griefe that others ſerue not God.*
5. *That all be done in the name of Chriſt.*
6. *Precedency before other buſineſſes.*
7. *That we ſerue with all our hearts.*
8. *Deſire to pleaſe him.*
9. *Deteſtation of what might draw vs from his ſeruice.*

Chap.

Chap. 9. p. 138. to 147.

THe ſpeciall Rules concerne either his publique ſeruice, or the particular parts of his ſeruice: Vnto the publique ſeruice,

All muſt come,
With ſpeciall reuerence
And zeale: and this zeale to be ſhewed ſix waies.
And with our conſent,
With ſpeciall gladneſſe before God,
And truſt in his mercy,
And thankefulnes for all ſucceſſes.

Chap. 10. p. 147. to 156.

THE ſpeciall parts of Gods worſhip, are,

1. *Hearing: where the rules concerne vs.*
1. *Before hearing.*
A resolution to deny our owne wits and affections.
A meek and humble spirit.
2 *In the time of hearing.*
Speciall attention.
Proving of the doctrine.
3. *After Hearing:*
1. *Meditation.*
2. *Practice.*

Chap. 11. p. 156. to 166.

2. THE *Sacraments which are either Baptisme or the Lords Supper.*
Concerning Baptisme wee haue diuers things to doe:
1. *About our children to present them to Baptisme,*
In due time.
In faith.

With

With Thankefulneſſe.
2. *About our ſelues, to make vſe of our owne Baptiſme,*
In caſe of doubting,
In the caſe of temptatiõ to ſin, where our Baptiſme ſerues for vſe three waies:
In the caſe of doubting of our perſeuerance.
3. *About others, to acknowledge the Baptized.*

Chap. 12. p. 166. to 171.

Concerning the Lords Supper wee are charged with,
1. *Examination.*
2. *The diſcerning of the Lords Bodie.*
3. *The ſhewing forth of the death of Chriſt.*
4. *The vowes of loving the godly.*
5. *Reconciliation.*
6. *Vowes of holy life.*

Chap. 13. p. 171. to 178.

3. PRayer, about which the Rules are,

1. Thy words must bee few.
2. Thy heart must bee lifted vp, which hath three things in it; vnderstanding, freedom from distractions, and feruency.
3. Thou must vse all manner of prayer.
4. Thou must persever in prayer.
5. Thou must be instant without fainting or discouragement.
6. With supplications for all sorts.
7. In all things thou must giue thankes.

Cha. 14. p. 178. to 184.

4. REading the Scripture, the Rules are:

1. Reade daily.
2. Meditate of what thou readest

3. Con-

3. *Conferre vpon it.*
4. *Reſolue to obey.*

Chap. 15. pa. 184. to 186.

5. *SInging of Pſalmes, the rules are:*
1. *Teach one another by Pſalmes.*
2. *Sing with the heart.*
3. *Sing with grace.*
4. *Make melody to the Lord.*

Chap. 16. p. 186. to 190.

6. *VOwes: the rules are:*
1. *Before thou vow, conſider.*
2. *When thou haſt vowed, defer not to pay.*
7. *Swearing: the rules are,*
1. *Sweare not by any thing which is not God.*
2. *Sweare in Truth.*
3. *Sweare in Iudgement.*
4. *Sweare in righteouſneſſe.*

Chap.

Chap. 17. p. 190. to 193.

8. *Fasting, rules concerne*
1. *The strictnesse of the abstinence.*
2. *The humbling of the soule.*

Chap. 18. p. 193. to 204.

Hitherto of the parts of Gods worship: the time followes, which chiefly is the Sabbath, and the rules about the Sabbath concerne

1. *The preparation to it:*
End thy worke.
Auoid domestical vnquietnes.
Cleanse thy selfe.
2. *The celebration of it, where is prescribed:*
1. *Rest from all worke.*
2. *Readinesse and delight.*
3. *Care and watchfulnesse.*
4. *Sincerity to bee shewed:*

By

By doing Gods works with as much care as our owne.
By obſerving the whole day.
By auoiding the leſſer violations of the Sabbath.
5. *Faith, by truſting vpon his bleſsing.*
6. *Diſcretion.*

Chap. 19. p. 204. to 209.

HItherto of the rules that concerne our carriage towards God: Towards man followes; and ſo either towards all men, or towards ſome men.
The rules that order vs in our carriage towards all men, concerne either righteouſneſſe, or mercy.
The rules that concerne righteouſneſie, either order in company, or out of company.

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In company we must be ordered, either in respect of Religion, or the sin of others, or the way how to carry our selues inoffensiuely:

For matter of Religion look to it:

1. *That thou take not vp the name of God in vaine.*
2. *That thou auoide vaine ianglings, about doubtfull disputations, or curious questions, or vnprofitable reasonings.*
3. *If thou be asked a reason of thy hope, answer with all reuerence and meekenesse.*
4. *Let thy communication be yea, yea, and nay, nay.*

Chap. 20. p. 209. to 216.

AS for the faults of others, 1. *Iustifie not the wicked, nor*

nor condemne the righteous.
2. *Conuerſe, without iudging.*
3. *Walke not about with tales.*
4. *Reproue, but hate not.*
5. *Paſſe by meere frailties.*
6. *Giue ſoft anſweres.*

Chap. 21. p. 216. to 229.

THat thou maiſt conuerſe inoffenſiuely, thou muſt look to three things, humility, diſcretion, and purity.

Vnto the humility of thy conuerſation belong theſe rules.
1. *Be ſoft, ſhew all meekeneſſe to all men.*
2. *Hearken to the words of thoſe that are wiſe.*
3. *Stand not in the place of great men.*

Vnto the diſcretion of thy conuerſation belong theſe rules.
1. *Speake*

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1. *Speake what is acceptable.*
2. *Auoide thoſe that cauſe diuiſions.*
3. *Make no friendſhip with the angry man.*
4. *In the euill time bee ſilent.*
5. *And communicate not thy ſecrets.*
6. *Withdraw thy foote from thy neighbours houſe.*
7. *Reſtraine thy paſsions.*
8. *Bleſſe not thy friend with a loud voyce.*

Vnto the purity of thy conuerſation belong theſe rules:

1. *Refraine thy tongue from euill.*
2. *Eſpecially auoide filthy ſpeaking, fooliſh talking and ieſting,*
3. *Auoide reuelling and drinking.*

Chap.

Chap.22.pa.229.to 233.

OVT of company:
1. Conceiue loue to all men.
2. Pray for all ſorts of men;
3. Prouide to liue,
Honeſtly, without Scandall.
Juſtly, without Deceit.
Peaceably, without Striſe.

Chap.23. pa.233.to 245.

THus of righteouſneſſe: mercy followeth; and vnto mercy is requiſite,
1. Willingneſſe,
2. Labour.
3. Liberality.
4. Humility to be ſhewed fiue waies.
5. Faith, in two reſpects
6. Diſcretion in foure reſpects.
7. Sympathy.
8. Sincerity in fiue things.

Chap.24.pa. 245.to 260.

THus of the Rules that order our carriage towards all men: towards ſome men followes, as they are either wicked

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ked, or godly:
As for the wicked,
1. Hold no needlesse society with them.
2. When thou must needes come into their company, carry thy selfe wisely, that thou maist, if it be possible, win them: and to this end shew
1. Thy mortification.
2. Reuerend speech in matter of God and Religion.
3. Meekenesse of wisedome.
4. Reseruednesse in 8. things.
5. Mercy.
6. Vndauntednesse in a good cause.
7. Patience.
8. Loue to thy enemies.

Chap. 25. p. 260. to 271.

THus of our carriage towards wicked men: In our carriage towards the godly, the sum of all is, Walke in loue: and the particular rules concerne, either the manifestation of our loue vnto them, or the preseruation of loue to thē.
Six wayes to manifest our loue to the godly
1. By courtesie.
2. By receiuing them.
3. By bearing their burthens.
4. By

4. By prouoking them to good duties.
5. By faithfulneſſe in their buſineſſe.
6. By imploying our gifts for their good.

Chap. 26. pa. 271. to 279.

FOR the preſeruation of our loue to the godly, ſome things are to be done, and other things to be auoided.

The things to be done, are:

1. Labour to be like-minded.
2. Follow peace.
3. Couer their nakednesſes.
4. Confeſſe your faults one to another.

Chap. 27. pag. 279. to 288.

TEN things to be auoyded.

1. Suits in Law.
2. Diſſimulation.
3. Conceitedneſſe.
4. Reioycing in iniquity.
5. The minding of our owne things.
6. Fickleneſſe.
7. Vaine-glory.
8. Iudging.
9. Euill words, and complaining.
10. The forſaking of their fellowſhip.

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Chap. 28. p. 288. to 294.

OTher Rules which concerne onely some of the godly.

1. Such as are falne.
2. Such as are weake.
3. Such as are strong.
4. Such as are especially knit vnto vs in friendship.

1. Those that are falne, are either falne from God, or from thee: from God, either grosly or by infirmity; and so are guilty of foule vices, or extreme omissions.

1. Warne them, and reproue them.
2. If they mend not, auoide them.
3. If they repent, forgiue them.

Toward such as are falne frō thee, by trespasing against thee, obserue these rules:

1. Either speake not of it, or so, as thou vex not at it.
2. In great wrongs two things are to bee done:

First, when the trespasse is secret, reprooue him priuatly: if he mend not, reprooue him before witnesse: if hee yet mend not, make the Church acquainted with it: if he will not then amend, hold him as a Heathen, or a Publican.

Second-

Secondly, if he repent, forgiue him, as often as he ſaith, It repenteth him.

Chap. 29. pa. 294. to 298.

2. *TOwards ſuch as are weake,*
1. *We muſt not intangle them with doubtfull diſputations concerning Ceremonies, or things indifferent.*
2. *Wee muſt beare with their weakeneſſes.*
3. *Wee muſt not offend them.*
4. *Wee muſt incourage and comfort them.*
5. *In things indifferent, we muſt ſuffer a little reſtraint of our owne liberty to pleaſe them.*
3. *Towards ſtrong Chriſtians:*
Firſt, we muſt acknowledge them.
Secondly, wee muſt ſet their practice before vs, as examples of imitation.
Thirdly, we muſt ſubmit our ſelues to them, to haue their iudgements in all doubtfull things.
Fourthly, how we muſt carry our ſelues towards our ſpeciall friend.
1. *Neuer forſake him.*
2. *Giue him hearty counſell.*
3. *Be friendly to him.*
4. *Communicate thy ſecrets to him.*
5. *Loue him with a ſpeciall loue:*

First,

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First, as thine owne ſoule.
Secondly, at all times.
Thirdly, it muſt be a ſincere loue, that looketh not for bribes.
Fourthly, it muſt bee ſuch a loue as will reach to his poſterity, if need be.

Chap. 30. p. 298. to 308.

RVles that concerne our ſelues, are of two ſorts.
1. *Either our Generall, or Particular Calling.*
Concerning our generall Calling,
1. *Our Faith.*
2. *Our Repentance.*
3. *Our Hope.*
1. *Concerning our Faith, we muſt be expert in the Catalogue of promiſes, that concerne infirmities, mentioned in the third Treatiſe. Our iudgement muſt be eſtabliſhed particularly in the doctrine of the Principles, expreſſed in the fifth Treatiſe.*
2. *Concerning our Repentance, one Rule is of ſingular vſe, and that concernes the Catalogue of preſent ſinnes, mentioned in the firſt Treatiſe.*
3. *Concerning our Hope, 4 things:*
1. *We*

1. *We muſt pray earneſtly, for the knowledg of the great glory is prouided for vs.*
2. *We muſt vſe all diligence to perfect our aſſurance of Heauen, when we die.*
3. *We muſt accuſtome our thoughts to the daily contemplation of heauen, that our conuerſation may be in heauen.*
4. *We muſt ſtriue to inable our ſelues for the expectation of the comming of Jeſus Chriſt, and to be able to waite for his comming.*

Chap. 31. pa. 308. to 317.

SEuen *things to be auoided in our particular Calling:*
1. *Slothfulneſſe.*
2. *Vnfaithfulneſſe.*
3. *Raſhneſſe.*
4. *Paſsion, or perturbation.*
5. *The Temptations of our Calling.*
6. *Worldlineſſe.*
7. *Prophanenеſſe.*

Chap. 32. pa. 317. to 323.

HOw *we muſt cary our ſelues in afflict.* 8
Eight things to be auoided:
1. *Diſſembling.*
2. *Shame.*

2. Shame:
3. Impatience.
4. Discouragement.
5. Truſt in carnall friends.
6. Perplexed cares.
7. Sudden feares.
8. Carcleſſeneſſe of thy wayes.

Fiue things to be done in the time of affliction:

1. We muſt pray, and call vpon the Name of the Lord.
2. We muſt beare our croſſe with patience and contentation.
3. We muſt vſe all good meanes for our deliuerance.
4. We muſt be ſure to ſhew our truſt in God, & caſt our burthen on the Lord
5. We muſt ſhew our obedience to God.

foure waies:

Firſt, by ſubmitting our ſelues to Gods will.

Secondly, if we iudge our ſelues, and acknowledge our ſinnes to God.

Thirdly, if wee bee conſtant in the good wayes of godlineſſe.

Fourthly, if we learne more righteouſnes, and are made by our croſſes to do holy duties with better affections.

CHAP. I.

Containing the Preface, which ſhewes the drift, warrant, profit, and vſe of the enſuing Treatiſe.

THE onely thing intended in this Treatiſe is, to collect for thy vſe (Chriſtian Reader) thoſe directions ſcattered here & there in the Scriptures,

The ſcope

tures, which may, through out the whole courſe of thy life, tell thee, what thou muſt do in the right order of thy conuerſation: How thou ſhouldſt behaue thy ſelfe *toward God*, and how thou ſhouldſt carry thy ſelfe *toward men*, in all the occaſions of thy life: *In company*, *out of company*: In all duties either of *righteouſneſſe* or *mercy*: and how thou ſhouldſt diſpoſe of thy ſelfe *in affliction*, and *out of affliction*, at all times.

Thy warrant.

And thou maiſt be the more encouraged to ſtudy and practiſe theſe rules, becauſe thou haſt the moſt expreſſe

expresse & apparant word of God to warrant and require thy obedience herein.

Be not so prophane, as to thinke, that here is more to do then needs, or that I burthen the liues of Christians with a multitude of vnnecessary Precepts, and so make the way harder then it is: For I require thy obedience in nothing, thou hast not reason to be perswaded to bee enioyned thee by the pure word of God; And thou must know, to the confusion of thy security; that hee that will walke

ſafely, muſt *walke by rule*, *Gal.* 6. 16. Hee is yet *in darkeneſſe, and walkes on in darkeneſſe*, and ſees not what he doth, or whither hee goeth, that doth not make *the Word of God the light vnto his feet, and the Lanterne vnto his pathes*: *Pſal.* 119. There is a holy *order of life* commended in the godly, *Col.* 2. 5. and Gods promiſes are made to ſuch as *will diſpoſe of their waies aright*. A looſe conuerſation is an ill conuerſation; and if euer we would *ſee the ſaluation of God*, wee muſt bee at the paines to diſpoſe of our waies,

waies, and to ſee to it, that we diſpoſe of our waies aright, *Pſal*, 50. *vlt*.

The benefite thou maiſt reape by this Treatiſe, is much euery way, if the fault bee not in thy ſelfe: for here thou maiſt briefely behold the ſubſtance of a godly life; thou maiſt in a ſhort time informe thy knowledge in that great doctrine of practicall Diuinity: But eſpecially thou maiſt, by the help of this Treatiſe ſee a ſound way, how to beautifie thy owne conuerſation, with the addition of diuers rules, which, perhaps, hitherto

The profit of the courſe.

thou haſt not taken notice of: God hath promiſed *much peace*, and comfort vnto *ſuch as will walke according vnto rule*, *Gal.*6.16. Yea, hee hath promiſed, *that they ſhall ſee the ſaluation of God, that diſpoſe their way aright*, *Pſal.* 50. *vlt.* It is true, it is a greater labour to trauaile in the way, then to ſhew it; but yet it is a great benefite to be ſhewed the way. Howſoeuer, it may not be denied, but it is a greater glory to obſerue theſe rules, then to know them, or preſcribe them.

The eaſines of the courſe.

It may be thou wilt obiect,

iect, that the rules are ſo many, thou canſt neuer remember them, and ſo not profite by them. I anſwer:

If I haue made the rules no more in number then God hath made them in his Word, thou maiſt not finde fault with me.

Secondly, no man that is to learne any Trade, or Science, but hee meeteth with more directions, then hee can on the ſuddaine reach to, or practiſe, and yet hee reiects not his Trade or Science, becauſe in time he hopes to learne it all. Would we put on a reſolution to ſerue a Pren-

tiſhip to Religion, and to worke hard one whole ſeuen yeeres: oh, what work would we diſpatch! How many Rules and Knowledges would wee grow skilfull in! But alas, after many yeeres profeſſion of Chriſtianity, the moſt of vs, if all were put together, haue not done the worke, that might haue bene done in few daies.

Marke this direction.

Thirdly, I anſwer, that it is not neceſſary thou ſhouldſt lay all theſe Rules before thee at once, but marke out certaine choiſe Rules, ſo many as thou canſt well remember, and ſtriue,

ſtriue, by daily practice, to bring thy ſelfe to ſome kinde of dexterity in obſeruing them. There bee ſome rules of each kinde, which, if thou bee a true Chriſtian, thou knoweſt and obſerueſt already: Theſe thou maiſt continue to obſerue ſtill, without loading thy memory about them. Now if thoſe be omitted, then conſider of the reſt that remaine, which of them do moſt concerne thee, or would moſt adorne thy practice and profeſſion, or are ſuch as thou neuer hitherto didſt make conſcience of:

Extract or marke out ſo many of thoſe at a time, as thou wouldſt in daily practice ſtriue to attaine, and when thou haſt learned them, then go on, and preſcribe to thy ſelfe new Leſſons. To a carnall minde, all the way of godlineſſe is impoſſible, but to a godly and willing minde all things, through the power and aſſiſtance of God, are poſſible: God will accept thy deſire and endeuour, and will adde ſtrength and might, and encourage thee in all his waies. By prayer thou maiſt forme any grace in thee,

thee, by reaſon of the power the Lord Ieſus hath to preuaile for any thing thou doſt aske the Father in his name.

The laſt benefite may come to thee, if thou daily reade theſe directions, is, that they will quicken thee to a great care of weldoing, and giue thee cauſe to *walke humbly with thy God*, and abaſe thy ſelfe for thine owne inſufficiency: *The Lord giue thee vnderſtanding in all things*, and *vnite thy heart vnto his feare alwaies*, that thou maiſt *obſerue to doe*, as hee commandeth thee, *and*

not

not turne from the good way all the daies of thy life.

Chap. II.

Containing such Rules as in generall men must take notice of, as preparations and furtherances to a godly life.

The rules of life are either generall or particular.

THE Rules of holy life may bee cast into two rankes: the first containing such rules as are *Generall*: and the other, such as are *Particular*.

The generall rules concerne either, The helps to a godly life:

The *generall rules* are likewise of two sorts: some of them concerne certain

generall

generall preparations, helpes, or furtherances to a holy life, without which men in vaine beginne the cares, or endeuours of a reformed life: And ſome of them comprehend thoſe neceſſary rules which are to be obſerued *in the manner of doing* all holy duties, and ſo are of ſingular vſe to bee alwaies remembred, when wee go about any ſeruice.

Or ſecondly, the manner of wel-doing

Of the firſt ſort there are many rules; for they that will addreſſe themſelues to order their conuerſation aright, muſt be ſoundly carefull in the obſeruation

Whoſo will addreſs himſelfe to a holy courſe of life.

ſeruation of theſe directi-
ons following.

1 He *muſt examine him-
ſelfe* about his *faith* and *re-
pentance*; hee muſt bee ſure
hee is reconciled to God,
and hath truely repented
himſelfe of his ſinnes,
2.*Cor.* 13.5. For vnleſſe hee
bee a *new creature*, hee is
no creature, but a *dead man*,
and ſo vtterly vnable for
the practice of theſe rules
following: And *without
God we can do nothing*; and
without God we are, till
we liue by faith: Beſides,
the pollution of our hearts
or liues drawne vpon vs by
the cuſtome of ſinne paſt
and

and preſent, will ſo infect all we do, that it will bee abominable to God, and ſo loſt labour.

This is the firſt Rule.

2 His next care muſt be to *learne* the *knowledge* of the rules of life; wee can neuer practiſe what we know not, and therefore our next care and paines muſt be to get the knowledge of Gods waies diſtinctly, and effectually, into our heads and hearts; Our direction muſt not be in our bookes, but in our heads; and a Chriſtian muſt haue his rules alwaies before him, that ſo hee may

may *walke circumspectly* by line and leuel, *Ephes.* 5. 15. *vnderstanding the will of God* in what hee is to doe. *He is in the way of life, that hath and keepeth instruction*, how to liue, *Prou.* 10. 17. whereas he *that will not* be at the paines of *getting instruction, erreth*, as *Salomon* saith: And therefore wee must *take fast hold of instruction, and not let her goe, but keep her: for shee is our life, Prou.* 4. 13. Knowledge then, of necessity must be had, or in vaine we go about to liue well. Now this is such a rule, as must not slightly bee passed o-

uer,

uer, and it is not enough thus in generall to require knowledge, but withall, I would ſhew certain choice rules to be obſerued by vs, if wee would take a ſound courſe to attaine knowledge. He then that would proſperouſly ſeeke ſound knowledge, muſt remember theſe directions.

And hee that would proſper in ſeeking knowlege muſt obſerue nine Rules.

Firſt, hee muſt *eſteeme knowledge*, and labour to frame his heart to a high eſtimation of it, accounting it as *great treaſure*, accounting the *getting of wiſdome aboue all gettings*, *Pro.* 4.7. We muſt *ſeek for knowledge, as for ſilver, & ſearch for*

1. He muſt eſteeme knowlege.

for her, as for treaſure, and then with wonderfull ſucceſſe ſhall *wee vnderſtand the right feare of the Lord*, *Prou.* 2.4. elſe our labour will bee blaſted and fruitleſſe, if wee bring meane thoughts to the exerciſe of directions for the attaining of knowledge.

2. He muſt not conſult with fleſh and bloud.

Secondly, he muſt take heede that *hee conſult not with fleſh and bloud*, *Gal.* 1.16 He muſt not regard other mens opinions, or his own carnall reaſon, but reſolue to *giue glory to God and his word*, as willing to beleeue or doe whatſoeuer the Lord ſaith vnto him.

3. Third-

3. Thirdly, he muſt *redeeme the time, Epheſ.* 5. 16. Inaſmuch as he hath loſt ſo much time paſt, hee muſt now prouide to allow himſelfe conuenient and certaine time to be ſpent this way for the attaining of knowledge, elſe to ſtudy by ſnatches and vncertainly, will bee to little or no purpoſe. To complaine of ignorance, will not ſerue the turne, nor will the pretence of worldly buſineſſe excuſe vs: and therefore we muſt *buy ſo much time* of our occaſions, as may bee competent for the ſupply of our wants in knowledge.

3. He muſt redeeme the time.

4. Fourth-

4. He must be wise for himselfe.

4. Fourthly, in seeking knowledge, *he must be wise for himselfe, Prou.9.12.* He must striue to *vnderstand his owne way*, so to be carefull to know the generals about religion, as his speciall care bee in all things to referre what hee reades or heares, to the particular directions of his owne soule. This is a rule of singular Vse, if it could bee beaten into mens heads, and for want of this, many Christians, after long paines, & much time spent, haue bin found exceeding ignorant.

5. He must be swift to heare.

5. Hee must *be swift to heare*,

heare, Iam. 1. 19. with all frequency and attention, making vſe of the publike Miniſtry, ſtriuing with his owne heart againſt deadneſſe, and drowſineſſe, and remouing al impediments might bee caſt in his way from the world, or his worldly occaſions, obſeruing all opportunities for hearing, eſpecially when hee ſeeth the heart of his Teacher enlarged, and the power of Doctrine more then at other times, or in other things.

6. He muſt ſtudy only profitable things.

6. Sixtly, he muſt *auoid vaine queſtions, and fruitles contemplations, Titus.* 3.9. 1. *Tim.*

Byfield, N.

1. *Tim.* 6. 20. 2. *Tim.* 2. 23. When the light of doctrin was so great in the Primitiue times, this was one practice of Sathan, to draw aside the studies of Christians from necessary and solid truths, to Genealogies or quarrels about words or vaine controuersies, falsly called *oppositions of science*: We must therfore be warned of this *method of Sathan*, & till we know cleerly the wayes of life, allow our selues no time for more remote studies, or fruitlesse Controuersies. What riches of knowlege might some Christians haue

naue attained to, if they had ſpent the time (they naue imployed about controuerſies, genealogies, & generall knowledge) in the ſound building of themſelues vp in ſuch things, as their ſoules apparantly ſtand in need of?

Seuenthly, hee muſt not reſt ſatisfied with a ſmall meaſure of vnderſtanding; hee muſt not giue ouer when he hath gotten a little knowledge more then he had: hee muſt deſire to *increaſe in knowledge*, and neuer be well pleaſed with himſelfe, while he is but a *child in vnderſtāding*, 1. Cor. 14.20.

7. He muſt ſtriue to increaſe in knowlege.

8. Eight-

8. He must propound his doubts

8. Eightly, Hee must *inquire and take counsell*, he must propound his doubts daily and carefully. Hee that would know much, must aske much, hee must breake off that wretched silence he is prone to, and prouide, if it bee possible, to enioy the fauor of some one or moe, that are able to resolue his doubts from time to time. This rule hath incredible profit in it, if it bee rightly practised, *Prou.* 15. 12. & 20. 17, 18. & 27. 9.

9. He must be rightly ordered towards his Pastor.

Ninthly, and lastly: He must *bee rightly ordered in respect of his Pastor*. For the prin-

principal meanes of knowledge is assigned of God to be in the Ministry of his seruants: and therefore if wee would attaine knowledge, we must dispose our selues aright towards our Teachers, and to this end we must looke to it,

First, that *wee pray for them*, that their *word may run and haue free passage*, & that God wold make them able to *open vnto vs the mysteries of his will*, 2. *Thes.* 3. 1.2. *Colos.* 4.3. *Ephes.* 6.19. 1. To pray for him.

Secondly, we must *keep their directions*, and make conscience of it to be carefull *to obey them*, in what 2. To obey him.

they command vs in the Lord, 1.*Cor*.11.2.

Thirdly, wee muſt *take heed of diſcouraging them*. For this is *not profitable for vs*. For the more cheerefull and comfortable their hearts are, the more apt they are to finde out profitable things for vs, *Heb*.13.18. 1.*Cor*.16.10,11.

And thus of the firſt and ſecond rule.

The third rule. Hee muſt get out of euill company.

Thirdly, hee that would redreſſe his waies aright, muſt *get out of the way of wicked men*: He muſt giue ouer euill company, and ſequeſter himſelfe from the counſell and ſociety of carnall

nal and prophane persons. The necessity of this rule is both proued and vrged in these & many other Scriptures, *Prou.*4.14. *Psal.*1.1. 2.*Cor.*6.17. *Eph.*5.7,8.

Fourthly, he must bring a minde full of care & desire, and *resolution to practise* the rules, when hee hath learned them: he must as the phrase is, *obserue to doe Gods will*, *Deut.*5.32. Hee must be *watchfull* and diligent, hee must *ponder vpon the waies of God*, bewaring lest hee eyther *neglect or forget to doe them*, *Deut.* 6.17. & 31.46. & 8.11. 1.*Corin.*16.13. *Prou.*4.26.

4. He must resolue to practise.

we must *follow after righteousnesse*, 1.*Tim.* 6.11. and *binde directions as signes vpon our hands*, &c. *Deut.* 8.28. If wee could be thus awakened, this rule would breed vs vnspeakable good in our conuersation.

5.He must settle his outward estate.

Fiftly, he must endeuor to settle his head and his estate in respect of his worldly affaires. It is a singular helpe to godlinesse, to reduce our outward callings into order, and euery daies experience shewes, that confusions in worldly businesse breede miserable neglect in Gods seruice. And therefore hee that would

would profite in an orderly courſe of life, muſt prouide to *vſe the world ſo, as he may ſerue the Lord without diſtraction*: Hee, that would *runne a race, abſtaineth from all things*, that might encumber him. *No man, that warreth, intangleth himſelfe with the affaires of life, that hee may pleaſe him, who hath choſen him to be a ſouldier*: And therefore we may not think it much, if in our ſpirituall courſe God lay ſome reſtraint vpõ vs, in reſpect of the cares and encumbrances in our outward Callings, 1. *Cor.* 7. 29. 35. *&c.*

2.*Tim*.2.4. 1.*Cor*. 9.28.

6.He must keep company with the godly.

Sixthly, He must *walke in the way of good men*, both setting before him their practice, as patternes of *imitation*, as also by *conuersing* with them, that thereby he may gather encouragement, and help in well-doing. Hee is deceiued, that thinkes to *goe alone*, and yet go prosperously in the course of a godly life: Hee may profit, and learne by many things he heareth, receiueth, and seeth among the godly. *Prou*.2.20. *Phil*.4.8,9.

7.He must not be the seruant of men.

Seuenthly, Hee must *not bee the seruant of men*,

1.*Cor*.

1.*Cor.*7.23. other mens humours muſt not be the direction of this practice: He muſt ſo depend vpon perſons he hopes to get any thing by in this world, as hee be not thereby hindred in workes of Religion, knowing, that he is *Chriſts Free-man.*

Hee muſt *haſte to, and looke for the comming of Ieſus Chriſt*, 2.*Pet.*3.12. Hee muſt often remember his latter end, and daily ſet before his eies the comming of *Chriſt*, ſtriuing to ſtirre vp in his heart the deſire after Chrſt, praying for it, and diſpatching thoſe

8. He muſt looke for the comming of Chriſt.

workes, that may prepare him thereunto : The remembrance of our accounts in the day of Christ will wonderfully quicken men to the care of well-doing, and the cause of the viciousnesse, and miserable neglect, and procrastinations of many is, their forgetting of their latter end: A great reason, why the directions about godlinesse are not entertained, is, because men *put farre away from them the day of the Lord*: whereas the remembrance of the reuelation of Iesus Christ, would put Spirit and Life into

into vs. Hee dares not ſay from his heart, Come, Lord Ieſus, come quickly, that is not reſolued diligently to worke the works of Chriſt.

9 He muſt not ſtay for company, but rather chooſe to runne alone; or with a few, then hazzard the loſſe of the Crowne. Our life is a Race, and as in a race men ſtay not for company, but ſtriue who may runne formoſt: ſo it is in the race of godlineſſe: *He muſt ſo runne, as he may obtaine*: He muſt ſet out with the firſt, aud runne as it were for his life: As

9. He muſt not regard what the multitude doth.

he must make vse of the ſociety of the godly, ſo hee muſt not ſtay, till his carnall friends, and acquaintance will ſet out with him: Hee muſt bee of *Ioſhua's* minde, that if the whole world will liue in wickedneſſe and prophaneneſſe, yet *he and his houſe will ſerue the Lord*, 1.*Cor*.9.24.& 14. 12.*Ioſh*.24. 15.

10. Hee muſt in all things giue thanks.

Tenthly, hee muſt *in all things giue thankes*; when God giues him ſucceſſe in any thing, or proſpers the meanes to him, and helps him with victory ouer any ſinne, or ſtrength to performe any duety, or be-

ſtowes vpon him any ſpirituall bleſſing, hee muſt *remember to praiſe God in the name of Ieſus Chriſt.* This will quicken him: Daily thankfulneſſe will breed daily alacrity in wel-doing: Hee that will not be thankfull for beginnings of ſucceſſe in the practice of holy duties, will not hold out: *This is the* ſpeciall *will of Chriſt, that wee ſhould in all things giue thankes*, 1. *Theſſ.* 5.18.

He muſt *ſtudy to be quiet, and follow peace with all men, meddling with his own buſineſſe*, and auoiding all occaſion of contention, that

11. Hee muſt ſtudy to bee quiet.

that might distract him in his owne course: *A busy-body* is as good as no body in respect of sound progresse in sanctification: It is an excellent skill to bee able to auoide the intanglements of discord; especially hee must prouide to haue perfect peace with the godly. Though GOD bee able to sanctifie the oppositions of vnreasonable men, yet wee must take heed of drawing needlesse troubles vpon our selues; for that makes vs neither to be, nor to be accounted the more holy, but contra-

trariwiſe. The Apoſtle could not ſpeake vnto the Corinthians, as *vnto ſpirituall men*, *but as vnto carnall*; at the beſt, but *Babes in Chriſt*; and the reaſon was, becauſe there was ſtrife and enuy, and diuiſion amongſt them, *Romanes* 9. 19. *Hebrewes* 12. 14. *Marke* 9. *vlt.* 1. *Cor.* 3.3.

His eyes muſt looke ſtraight, and his eye-liddes right before him, Prou. 4.25. Hee muſt *take heed of going about*, and fetching of compaſſe in Religion, *Ier.* 31. 32. Hee muſt bee ſtill aiming at *the marke of*

12. Hee muſt keep a ſtrict courſe in following onely profitable things.

of the high prize of his calling: being ſure that the things hee employeth himſelfe in, tend directly to the furtherance of his ſaluation, and not loſe his time in vnprofitable ſtudies, or practices, proceeding from one degree to another, till hee come to a ripe age in Chriſt.

13. Hee muſt bee conuerſant daily in the reading of the holy Scriptures

13 He muſt bee *conuerſant in the Scriptures*, & bee familiarly acquainted with them, that they may *dwell plenteouſly in him*: For thoſe good words of God haue not onely *light* in them to direct vs, but *power* alſo to aſsiſt vs to do what

what they require, and by the daily reading and hearing of them, wee ſhall bee excited to more care of well-doing: we *muſt exerciſe our ſelues in the word day and night*, and neuer let them depart out of our hearts, but keep our hearts ſtill warme, with the heate that comes from them, neuer ſuffering the warmth to go out through our long forbearance of the vſe of them, *Col.* 3. 16. *Pſal.* 1. 2. *Ioſh.* 1. 8. *Iſaiah.* 8. 16, 20.

14. Hee muſt carefully perſeuer *in his firſt loue*, *Reu.* 2. 4. The Lord is wont at ſome times or other, about the

14. Hee muſt keep his firſt loue.

the firſt conuerſion of a ſinner, to ſhew himſelfe with ſuch power in his ordinances, and to reueale vnto him ſuch glories in the merits & gifts of *Ieſus Chriſt*, and the happineſſe of his eſtate in him, that his hart is thereby fired to a cheerfull liking of the meanes of ſaluation, and of godly perſons, and to a wonderfull deſire after God, and care to pleaſe God. Now hee that would proſper in a Chriſtian courſe, muſt bee wonderfully careful to preſerue affection, & this ſpirituall loue in his hart, and watch againſt, and reſiſt the

the first beginnings of decay, or coldnesse, or declining in his heart, and take heed of suffering his heart to be drawne away by the deceitfulnesse of sin, or the inticements of the world.

15. Hee must *couet earnestly the best gifts*, 1. *Cor.* 12 *vlt.* There are some duties in Piety or Mercy, or righteousnesse, which in respect of our places do most concerne vs, and would in a more speciall manner adorne our particular profession: so are there some gifts which doe aduance our communiõ with God, and do make vs more profitable

15. Hee must couet the best gifts.

ſitable amongſt men. Now theſe things we ſhould ſtudy, and earneſtly labour to frame our ſelues to, and to expreſſe them more effectually in our conuerſation. This no doubt is the reaſon why the holy Ghoſt doth in Scripture make Catalogues of certain ſpeciall duties, or graces ſingled out from the reſt, and fitted to the conditions of the people who are written to: and this would be a ſingular aduantage to vs, if wee alſo would ſingle out to our vſe ſome few of the chiefeſt vertues or duties which wee would daily

ſet

ſet before vs, and ſtriue by prayer and all holy indeuor to faſhion them to life in our hearts and liues.

16. He muſt renew often his mortification; mans heart is like *fallow ground*, which is not to receiue ſeed, till it be broken vp, and at beſt it is like a garden which will often need weeding. If we doe not at ſome times in ſpeciall manner humble our ſoules before God, worldly cares, or carnall delights will ouer-grow our deſires and our practice, & choake the ſeed of the Word receiued by vs; we muſt keep vnder

16. He muſt often humble his ſoule before God.

vnder our bodies, & bring them in ſubiection, and be often dragging our luſts to the croſſe of Chriſt, there to crucifie them. Our practice is like to ſowing, which preſuppoſeth plowing before, *Ier.*4.34. *Hoſh.* 10.12. 1.*Cor.*9.27.

17. Hee muſt watch for the opportunities of wel-doing

17. Hee muſt *watch for the opportunities of* well-doing, and take heed of procraſtination: he muſt *ſeeke righteouſneſs, and haſte to it*, hee muſt not put it off, till to morrow, *Eſay* 16.5. *Pro.* 3.28. & 23.26. *Amos* 5.14.

18. Hee muſt bee carefull of ſanctifying the Sabbath.

18. He muſt *remember the Sabbath day* to ſanctifie it: The commaundement con-

concerning the keeping of the Sabbath, to ſanctifie it, is placed in the midſt betweene the two Tables, of purpoſe to ſhew that the keeping of the Sabbath is a ſingular helpe to all piety & righteouſneſſe, and God hath promiſed a ſpeciall bleſſing to the obſeruers of the Sabbath, and giues ſtrength by the reſt of that day, the better to perform holy duties all the week after, Commandement 4. *Eſay* 58.13.

19. Hee muſt *meditate* much *on the example of the godly* of all ages, and ſtriue diligently to *learne their waies*,

19. Hee muſt often thinke of the example of the godly that haue excelled.

waies, and to quicken himselfe by the thought of their care, zeale, and sincerity. And thus he may also profitably set before him the examples of some of his owne acquaintance, as excell in the gifts of Christ, and fruits of well-doing. The example of good men should bee as forcible to draw vs to good, as the example of euill men is to incline others to euill: we haue bin *compassed about with a cloud of witnesses*, who haue liued in all ages of the Church: we must therefore *stand in the wayes and see*, and *aske for*

for the olde way to walke in it, and with all gladneſſe follow any that are fit to bee guides to vs therein, *Hebr.*12.1. *Ierem.*12.16. & 6.16.

20. Hee muſt *goe daily to him that teacheth to profit*, begging of God *to ſhew him a way*, and *to lead him by his Spirit* vnto the right practice of euery holy duty, euen *to guide him in the plaine path*, *Eſay* 48.17. *Pſal.* 27.11.

20. Hee muſt daily ſeek a way of God.

Thus I haue ſet downe thoſe rules which are generall helpes vnto godlineſſe, and muſt bee attended by a godly Chriſtian.

CHAP.

CHAP. III.

Shewing the things that are to be auoyded by such as would order their conuersation aright.

NOw before I proceed vnto the rules that concerne the manner of well-doing. I will adde vnto the former directions, nine Cautions, or nine things which a Christian must take heede of in his practice of holy duties: As

Hee must auoid,

1. Careles-nesse.

1. First, hee must take heed of *wretchlesnesse*, or a scornefull careles-nesse of his

his owne waies, he muſt not *deſpiſe his waies*: as if hee cared not how hee liued, or reſted ſatiſfied to be ſtill, as hee was: This careleſneſſe proues the bane of many a ſoule, whereas *Hee that keepeth his ſoule, keepeth his way, Pro.* 19.16. & 21.5.

2 Hee muſt take heed of *precipitation*, or raſhneſſe, or too much haſte: this is the ground of much falſe zeale, and the cauſe of ſtrange euils in the practice of ſome Chriſtians: but the godly Chriſtian muſt learne of *Salomon*, to *prepare his work in the field*, 2. Raſhnes

and *then build his house*: he must get sound knowledge of the warrant of his actions, and guide his affaires by aduice, and with serious preparation fit himselfe to the doing of what he is sure is good. *He that hasteth with his feet, sinneth*: what is done rashly, cannot be done well: *Prou.* 19. 2. As *procrastination* is a great vice; so *præcipitation* is no vertue, *Prou.* 24. 27. & 28. 2 6.

3. Carnall cõfidence.

3 Hee must haue *no confidence in the flesh*, hee must not relye vpon his owne wit, memory, reason, desires, vertues, prayses, or power;

power; but all his comfort and affiance muſt be in the merits, interceſſion, vertue, preſence, and aſſiſtance of Ieſus Chriſt his Sauiour, *Phil.* 3. 3.

4 He muſt *not haſte to be rich*, for *the deſire of money is the roote of all euill*; and they cannot be at leaſure for good duties, that are ſo eager to compaſſe great things in the world, *Prou.* 23.4. & 28.20. 4. Haſte to be rich.

5 He muſt take heed of the ſnares that ariſe from *diſtruſtfull feares*: There is a ſnare in feare, *Prou.* 29. 25. There are many feares will aſſault a man, that re- 5. Diſtruſtfull feares.

ſolues to liue well; As the feare that hee cannot doe good duties; The feare that God will not accept what hee doth; The feare leſt men ſhould ſcorne him, or contemne him, or leſt hee ſhould loſe the fauour of his friends, or ſuch like. Now againſt all theſe muſt the godly minde bee armed, and take heed that thoſe feares prooue not great hinderances to him; and eſpecially take heed of that vnbeleefe, or counterfet humility, in diſabling himſelfe, or miſtruſting God contrary to his nature and promiſes.

6 Hee

6 Hee muſt take heed of *adding to, or detracting from the Word of God*: Hee muſt not imagine more ſinnes, then God hath made; that is, not trouble himſelfe with feare of offending in ſuch things, as God hath not in his Word forbidden: and ſo likewiſe he muſt not impoſe vpon his owne conſcience, or other mens, the neceſſity of obſeruing ſuch rules of practice, as God neuer preſcribed. This caution would eaſe the hearts of many Chriſtians, if it were diſcreetely obſerued and applied, *Prou.*30.6.

6. Adding to, or taking from the word of God.

7. Contempt of reproofe.

7 Hee must take heed of *hardening his necke against reproofs: Pro.* 29. 1. He must needs run into headlong euils, that is so proud as not to heare aduice, or to reiect reproofes; and it will bee a singular furtherance to a holy life, to bee *easie to be entreated* to leaue his offences, and to mend his errours.

8. Beholding vanitie.

8 Hee must take heed of *beholding vanity*: *Dauid* prayes, that *God* wold turne away his eyes from beholding vanity: He that would forsake vanity, must auoide the presence of vaine persons, and the too much con-

contemplation of vanity, ſhunning the reading and diſcourſe of the inticements of others vnto any ſin, *Pſal.* 119. 37.

9 And laſtly, hee muſt take *heed of the beginning of euils* in his owne heart: *hee muſt keep his heart with all diligence, for thereout commeth life*: His practice will be eaſie to him, if hee reſiſt ſinne in the beginning, and driue out Sathan from his holds within his ſoule, whereas hee cannot but be much intangled and encumbred, that allowes himſelfe in the ſecret entertainment of con-

9. The beginning of ſinne.

templatiue wickedneſſe; he muſt watch his heart, and ſtriue for inward purity, *Prou.*4.23.

CHAP. IIII.

Containing the generall Rules to be remembred in the manner of doing all good duties.

There are 9. things to be ſtill remẽbred, which cõcerne the manner of wel-doing

HItherto of the firſt ſort of generall Rules: The ſecond ſort concerne the manner of well-doing: There are diuers things in the generall, which are to be obſerued of the godly Chriſtian in all good duties,

ties, which hee ought to haue perfect in his memory, and such as hee might bring with him at all times to forme his heart in respect of them, to beget in him that holy manner of carrying himselfe, which is requisite vnto the acceptation of the good things he employeth himselfe in: and the rather should hee bee moued to the care of learning and expressing of these things, because the matter of good duties may be done by wicked men, as they were by the Pharises, and yet all abomination to the Lord: That

therefore hee may not *loſe what he worketh*, hee muſt ſtriue in euery good action to expreſſe theſe nine things following in the manner of his behauiour.

1. Zeale, with continual willingneſſe and feruencie.

The firſt thing required in the manner of euery holy duty, is *Zeale*: It is not enough that hee doe the dutie, but hee muſt do it affectionately, bringing with him the ſtirring of the deſires of his heart anſwerable, and agreeable to the duty he would performe: *Zeale* hath in it two diſtinct things, *willingneſſe* and *feruencie*; It muſt *not ſeeme euill* to him to do Gods worke,

worke, and in doing it, he muſt *lift vp his heart*, ſo as he performe it with *all his might*, *and with all his ſoule*; and this hee doth, when either hee brings a heart delighting in good workes, or when hee iudgeth himſelfe for what deadneſſe, or diſtraction, or vnwillingneſſe he findes in himſelfe: He is accounted zealous, when he ſtriues for it, and lifts vp his ſoule againſt the impediments which burthen him: This zeale is neceſſary; *Chriſt died to redeeme a people vnto himſelfe*, not onely that would do good works, but that

that would be *zealous of good workes*, *Tit*.2.14.

2.Sincerity, which hath in it 5. things.

2 The second thing required in the manner of good duties, is *sincerity*, all his actions must bee done in the sincerity of his heart. The life of a Christian is like a continuall *Passe-ouer*; Now this *Feast hee must keepe alwaies with the vnleauened bread of sincerity*, 1.*Cor*.5.8.

Now this sinceritie hee must shew diuers waies, as,

1. Truth.

1 By the *truth of his heart*, as it stands opposed to hypocrisie; he must not talke of well-doing, or seeme to do it, but he must doe

doe it indeed.

2 By *his reſpect to all Gods commandements*, when he can ſay with *Dauid*, I *eſteeme all thy precepts, concerning all things to be right, and I hate euery falſe way.* He that is truly ſincere, accounteth that *euery word of God is good*, and deſires to yeeld obedience in all things. Hee hath not his reſeruations, or exceptions: He doth not with *Herod* giue himſelfe liberty to lie in the wilfull breach of *one commandement*, reſting ſatisfied to haue reformed himſelfe in other things. As he would haue

2. Reſpect to al Gods commandements.

by J. Field, N.

haue God to *forgiue him all his sinnes*, so his heart desires *to forsake all sinne*, and so hee desires also to do euery part of Gods worke.

3. Right end.

3. By *propounding the glory of God*, as the chiefe end of all his actions: *His praise must not be of men*, nor must hee doe good duties for carnall ends, 1.*Cor*.10. 31.

4. Obedience without expostulation.

4. By *obeying without expostulating*, though God giue no apparant reason of his commandement. Thus *Abraham* shewed his sincerity, when God bade him goe out of his owne country, though hee knew not whi-

whither hee ſhould goe, *Hebr.*11.8. This is to obey ſimply, becauſe God hath commanded it.

5. By *obeying abſent as well as preſent*, in *all companies as well as one*. This praiſed the ſincerity of the obedience of the *Philippians*, *Phil.*2.12. 5. Obedience in all places.

Thus of ſincerity, which is the ſecond thing required in the manner of well-doing.

3. The third thing is *Conſtancy: He is bleſſed that doth righteouſneſſe alwaies.* Doing righteouſneſſe will not ſerue the turne, but it muſt be *at all times*, *Pſalm.* 106. The third thing required in the māner of well-doing, is Conſtācy.

Byfield, N.

106.3. Our righteousnesse must *not be like the morning dew*. It is not sufficient to doe good by fits; wee are no day laborers, but Gods hired seruants: *Hee that is righteous, must bee righteous still*, *Rom.*6 19. *Reuel.*22.11. There must be *continuance in well-doing*, *Rom.*2.7,8.

And he is constant, that doth good duties, 1. Without wearines.

Now to bee constant in well-doing, is to doe good duties,

1. *Without wearinesse*: It is required as a thing necessary to the manner of well-doing, that we be not weary of it, and that wee faint not, *Gal.*6.9. This we must striue for by prayer.

2. *With-*

2. *Without diſcouragement*: wee muſt lift *vp the hands that hang downe, and the feeble knees, and make ſtraight ſteppes to our feete.* How much hinderance to well-doing, diſcouragement is, may appeare by the ſimilitude: feeble knees will diſpatch but a little ſpace of the iourney, and hands that hang down, are not fit for worke: great is the hinderance comes to many by their diſcouragements and aptneſſe thereunto, which ariſeth vſually from pride, & the dregs of worldly ſorrow, and ought much to be reſiſted by true Chri-

2. Without diſcouragement.

Christians, *Hebr.*12.12,13. *Iosh.*1.6,7.

3. Notwithstanding impediments.

3. *Without impediment*: That is, notwithstanding all the impediments may be cast in the way; Iudgement should runne downe *as waters*, and righteousnesse *as a flowing streame*: wee should ouercome all difficulties: you cannot stop the flowing streame, though you cast in great logs or stones, yea though you would goe about to damme it vp; and such should be the resolution of a godly Christian, *Amos* 3.24.

4. Without wauering.

4. *Without wauering or vn-*

uncertainty. It is *uncertaine running* the Apoſtle implyedly forbids, 1.*Cor.*9. 25. Our life is like a race: Now in a race it is not enough that a man runne now and then, though he runne fiercely for the time: He muſt not trifle & looke behinde, and ſtand ſtill at his pleaſure, and then run againe, but he muſt be alwaies running: ſo ought it to be with vs in the race of godlineſſe. It will not ſerue the turne to bee good by fits, and to bee forward in good things onely at ſome times, and then be careles, and off the hookes, as wee ſay,

ſay, at other times.

5. Without declining.

5. *Without declining or going backe.* *Iob* comforts himſelfe againſt the aſperſion of hypocriſie by this, that *his foot had held on his ſteps, and Gods waies he had kept, and not declined, nor had hee gone backe from Gods Commandements*, *Iob* 23.11, 12. Though hee had not made ſuch Progreſſe as he deſired, yet this was his comfort, he had not backeſlided by Apoſtaſie.

And thus of the third thing alſo required in the manner of well-doing, which is Conſtancy.

4. Feare.

4. The fourth thing re-

required is *feare*: thus *Pro.* 28. 14. *The man is bleſſed that feareth alwaies.* And 1. *Pet.* 1.17. & 3. 2. *Our conuerſation muſt be with feare*: This feare excludes rudeneſſe, careleſneſſe, conceitedneſſe, pride, & the like, & includes Reuerence, awfull regard of Gods holineſſe, or holy preſence (whom wee ſhould ſet alwaies before vs) and the feare of the deceitfulneſſe of ſinne, and our own corrupt diſpoſitions, and the care to auoyd all occaſions of offending God or men.

The fift thing is *ſimplicity.* Simplicity

ty. This is so neeeſſary, as the Apoſtle miſtruſted moſt the ſubtilty of the Diuel, *in beguiling Chriſtians of this ſimplicity, which they had in Ieſus Chriſt*, 2. *Cor*. 11. 3.

Now this ſimplicity containes in it diſtinctly diuers things.

Which is, 1. To reſt vpon the Word for the formes of holines & happineſſe.

1. *A reſting in thoſe forms of holineſſe* and *happineſſe* which *God hath preſcribed*, when a man deſires no more to make him happy, then what God hath offered and giuen in Ieſus Chriſt, 2. *Corin*. 11. 3. and when he accounts nothing to defile him, but what God

God hath forbidden, and nothing needfull to bee done by him, but what God hath in his Word required.

2. A *Dove-like innocency*, and harmleſneſſe, when the Chriſtian ſhewes a deſire to bee iniurious to no man, but rather to ſeek the good of others, as well as his owne, 1. *Cor.* 10. 24.

2. To bee harmleſſe.

3. *An ignorance of the depths of Sathan*, and *the methods of ſinne*, when hee is not cunning in ſinning, but *ſimple concerning euill*, no way deſirous to get ſubtill excuſes, or arguments to defend himſelfe in euill,

3. To bee ſimple cõcerning euill.

Rom.

Romanes. 16. 19.

4. To loue goodneſſe for it ſelfe

4. *A loue of goodneſſe for it ſelfe*, and hatred of ſinne, as it is ſinne.

5. To bee meeke & lowly-minded.

5. *Meekeneſſe of wiſedome*, *Iam.* 3. 13. which is ſhewed three wayes. 1. *By lowlineſſe of minde*, when a man is not conceited, or wiſe in himſelfe, but retaines a ſence of his owne vnfitneſſe, and vnworthineſſe, *Iob* 37. 24. 2. By ſilence from his owne praiſes, *Prou.* 27. 2. 3. By auoiding vain ianglings, which ariſe out of Enuy, or contempt of others.

6. Feare God, and not enuy the wicked

6. *The preſeruing of himſelfe in the feare of God*, not.

with.

withſtanding the proſperity of euill doers, *not enuying the wicked*, that hath ſucceſſe in his way, *Prou.* 23.27.

The ſixt thing required in the manner of well-doing, is *Circumſpection*, *Eph.* 5.15.

The ſixt is circumſpection, which hath fiue things in it.

Now he walketh circumſpectly or exactly:

1. That makes conſcience to obſerue the leſſer commandement as well as the greater, *Mat.* 5.19.

2. That abſtains from the very appearance of euill, 1. *Theſ.* 5.22.

3. That with diſcretiõ

lookes to the circumstances of things to bee done, as time, place, persons, order, and the like: that doth not onely doe good, but is *wise to doe good*, *Romanes* 16.19.

4. That liues without rebuke, and is *vnspotted of the world*, *Phil.* 2.15. *Iam.* 1. *vlt.* that is not guilty of any scandall, and giues no iust cause to the wicked to blaspheme, but *prouides for things honest in the sight of all men*, 2. *Cor.* 8. 21.

5. That will not doe euil, though good might come

come of it, *Rom.* 3.

The ſeuenth thing required in the manner of well-doing, is *growth & increaſe*: Wee muſt not onely get grace and knowledge, and doe good, but wee muſt *grow in the grace and knowledge of Ieſus Chriſt*, 2. *Pet.* 3.18. & this growth ſhould haue in it diſtinctly three things:

The 7. is, growth or increaſe.

Which hath three things in it.

1. *Abounding in good workes*, or a more frequent practice of all ſorts of duties, that wee haue opportunity and power to practiſe, 1. *Cor.* 15.58. *Col.* 1.10.

1. Abounding in goodnes.

2. *The perfecting of holineſſe*,

2. Perfecting of holineſſe.

lineſſe, 2. *Cor.* 7. 1. or the ripening of our gifts, & finiſhing of the good things we begin, not leauing off till we haue accompliſhed them in ſome good meaſure and manner.

3. Progreſs

3. *Progreſſe*, ſo as our workes *bee more at laſt, then at firſt.*

And all this we ſhould ſtriue for, both that ſo our *profiting might appeare*, 1. *Tim.* 4. 15. and we may be fit to be *an example to others*, 1. *Th.* 1. 7.

2. Tim. 4. 12.

8. Faith.

The eighth thing required in the manner of well-doing, is *Faith*: wee muſt *walke*

walke by faith in all our actions, 2. *Cor.* 5.7. Now faith is employed partly in taking notice of Gods will, as the warrant of our actions, and partly in ouercomming the difficulties of well-doing, making vs hold out, though wee bee ſcorned, or diſgraced, or oppoſed in the world, and raiſing vp our hearts to beleeue Gods aſſiſtance, notwithſtanding our owne weakneſſes, & partly in truſting God for the ſucceſſe, beleeuing Gods promiſes.

The ninth & laſt thing required in the manner of wel-doing, is Moderation. The laſt is moderatiõ

The place in Eccl. 7. 16. expounded.

This rule is expreſſed in theſe words, *Eccleſ. 7. 16. Be not iuſt ouer-much, neyther bee thou wicked ouer-much*: Now for the ſenſe of theſe words, wee muſt know in the negatiue, that this place is moſt prophanely alleadged by ſuch as produce it as a reproofe of ſtrictneſſe of life, and the refuſall of the exceſſes of the time.

There are many things ſaid to giue a ſence of thoſe words.

1. Some referre theſe words to Iuſtice, eyther Diſtributiue, or Commutatiue, and that eyther in the

the caſe of a priuate perſon, or of a Magiſtrate. A priuate man muſt neyther ſtand too much vpon his right, nor yet ſuffer his innocency to be too much wronged. A Magiſtrate muſt not be too ſeuere in a ſelfe-conceited Iuſtice, nor yet too remiſſe in ſparing or fauouring wickednes.

2. Some thinke it reſtraines curioſity and careleſnes, as if the ſence were, Be not curious to pry or ſearch into ſecret things, that are not reuealed: for hee that will bee ſearching into Gods maieſty, may be oppreſſed by his glory: nor

yet be ſo careleſſe, as not to take notice of the truth reuealed.

3. Some thus exceed not by too much preciſeneſſe on the right hand, or by too much prophanenes on the left hand. On the right hand they goe out, that bring in workes of ſupererogation, and ſuch as worſhip God after the precepts of men, and ſuch as tye mens conſciences to obſerue or auoid things without warrant of Scripture, and ſuch as ſay they haue no ſin, and need not the grace of God.

4. Laſtly, the fitteſt inter-

terpretation is theirs, that expound the words in this ſenſe, *Be not iuſt ouer-much*, that is, think not too highly of thy ſelfe in any thing thou doeſt well, nor yet be *wicked ouer-much*, that is, account not too vilely of thy ſelfe, denying Gods gifts in thee, and refuſing the iuſt comforts thou ſhouldeſt take to thy ſelfe; aggrauate not againſt thy owne ſoule thy weakeneſſe aboue reaſon and meaſure.

E 5 CHAP.

CHAP. V.

Intreating of the rules that concerne our carriage towards God, and in particular about the knowledge of God.

The diuision of the particular rules.

HItherto of the generall rules: The particular rules that concerne the right ordering of our conuersation, may be cast into three heads, as they direct vs in our carriage,

1. *Towards God.*
2. *Towards men.*
3. *Towards our selues.*

The subdiuision.

All the rules that concerne

cerne our duties to GOD, may bee caſt into two heads: 1. For they concerne eyther the loue of God, or 2. the ſeruice of God. This is an exact diuiſion; for all wee owe to God, is fitly comprehended in theſe two, *Loue* and *Seruice*: and the Scripture ſo diuides in theſe and the like places, Commandement 2. *Deut.* 11. 23. & 30. 16. *Ioſh.* 22. 5. *Eſay* 56. 6.

Now that wee may bee rightly ordered in reſpect of our loue to God, wee muſt conſider of his loue, eyther in the foundation of it, or in the exerciſe of it.

The

The foundation of our *loue* to *God*, is the true *knowlege of God*, 2. *Chron.* 28. 6. So that in the first place wee must soundly informe our selues concerning this knowledge of God. Now the rules that concerne the right knowledge of God, concerne eyther *the right conceiuing of his nature*, or our *acquaintance with God*, when wee doe aright conceiue of him. That wee may conceiue aright of Gods nature,

The rules that concerne the right knowlege of God of 2. sorts.

That wee may conceiue aright of Gods nature.

1. Wee must cast out all likenesses.

1. Wee must exclude out of our thoughts all *likenesses*, so as men do not thinke of God, represen-

ting

ting him by the ſimilitude of any creature: Hee that forbids Images of him in Churches, forbids it alſo in our heads, *Commandement* 2. *Eſay* 40. *Deut*. 4.

2 Wee muſt ſtriue to conceiue of him according to his praiſes declared by his workes, or in his Word. This is an excellent, and eaſie way to thinke of God. Since our hearts cannot conceiue his Nature, we ſhould fill them with the impreſſion of his praiſes, and according to them direct our affection, and ſeruice to him: As I would bring this minde to prayer,

2. We muſt conceiue of him according to his prayſes.

prayer, or any other ſeruice of God, I cannot make any reſemblance of the Diuine Subſtance, whom I am about to ſerue: yet this will I do, I will remember that hee that I pray vnto, is moſt *wiſe*, moſt *omnipotẽt*, moſt *iuſt*, moſt *gracious*, *&c.* Thus God proclaimes himſelfe by his praiſes, *Exod.* 34. 6. where God himſelfe ſhewes vs a way how to conceiue of him.

3. We muſt beleeue the Trinity of Perſons.

3 Thou muſt then ſilence thy reaſon, and exalt thy faith in the point of the Trinity, which muſt be conceiued of neceſſity, becauſe all ſeruice is due to the

the whole Trinity: Now thou needſt not ſtriue to reſemble the Trinity in any likeneſſe in thy minde, but onely bring faith to beleeue that thy God is *three in one.*

4 It may yet helpe thy vnderſtanding to conceiue, that God is in *Chriſt*, and *the fulneſſe of the Godhead dwels in him bodily*: and therefore when thou commeſt to worſhip, thou maiſt ſet before thy minde the Humane Nature of Chriſt, adoring the Godhead in him, as conceiuing of God in that humane Nature thou thinkeſt of,

4. Thou maiſt conceiue of God in the Humane Nature of Chriſt.

Col.

*Col.*2.9. *Ioh.*17.3.

5. Thou must resist Atheistical thoughts.

5 That this may be the more cleerely and comfortably done, thou must labour by sound aduice and direction, to expell out of thy head those secret and rebellious Atheisticall thoughts, which arise in thee about his Nature, Decree, Attributes, or Works: Men must take heed of smothering these Obiections, but seek helpe against them in time.

Thus of the knowledge of God, as it concernes the right conceiuing of his Nature.

There is required fur-

ther

ther ſuch a knowledge, as brings vs acquainted with God: wee are commanded to acquaint our ſelues with God, *Iob.* 22.21,22.

2. Of acquaintance with God.

Now, becauſe it is an exceeding hard way for a mortall man to finde out God, ſo as to enioy *familiarity with him*: Therefore I will adde ſome directions about it: For if thou wouldſt acquaint thy ſelfe with God,

That thou maiſt bee acquainted with God.

1 Thou muſt prepare thy heart for this *Viſion* of God, by driuing out filthy and vnholy thoughts, and affections, *For without holineſſe no man can ſee God.*

1. Thou muſt prepare thy heart.

The

The pure in heart ſhall ſee God, Math. 5.7. *Hebr.* 12.14. 1. *Chro.* 19.3. God delights to ſhew himſelfe familiarly in a cleane heart.

2. Thou muſt beg it by prayer.

2 Thou muſt beg this acquaintance by prayer: if thou ſeeke it of him earneſtly, though God be in himſelfe inuiſible to mortall eyes, yet hee will ſhew himſelfe to the eies of thy minde: pray for his acquaintance, and he will be acquainted with thee: This is *to aske after the Lord*, and to *ſeeke God*: *if wee ſeeke him, hee will be found*, *Pſal.* 105. 3,4. But then we muſt remember three things;

Three things in ſeeking aright.

1 *To*

1 *To ſeeke him with our whole hearts*, we muſt pray with great earneſtneſſe and deſire. 1

2 *To ſeek him earely*, *Pſalme* 119. *verſe* 10. and *while hee may bee found*, God offers acquaintance in his Ordinances, and ſometimes comes neere, and knocketh at mens hearts, and workes greater impreſſions vpon them: Now if thou wouldſt call vpon God heartily, hee would ſhew thee his preſence. 2

3 To *ſeeke him conſtantly*; wee muſt ſeeke 3

his

his face continually: both till we finde it, and after wee haue had acquaintance with him, it muſt be continued: we muſt not thinke much, if we be put to pray often and long, before we attaine ſuch an incomparable benefit.

3. Thou muſt giue thy ſelfe to God.

3 Thou muſt giue thy ſelfe, ſoule and body, to God, ſeriouſly, and from thy heart, deuoting and promiſing to ſpend thy daies in his ſeruice, and then hee will reueale himſelfe vnto thee, *Rom.* 12.1,2.

4 Thou muſt waite vpon his Ordinances, and watch,

watch, how the Lord ſpeakes vnto thee, either by his Word, or by his Spirit. For in them hee ſhewes himſelfe to men, and conuerſeth with them.

5 It is a great furtheranee to our acquaintance with God, to keepe company with his Houſhold; for with them hee dwels, and by conuerſing with them we may occaſionally often ſee God, 1. *Ioh.* 3. 6, 7, 8, 12.

Thus of acquaintance with God.

There are other things to bee further noted concerning our knowledge of God,

Other things about our knowlege

God, ſuch as theſe;

That when we attaine vnto any acquaintance with God, we muſt neuer reſt, till wee know him to be our God, *Col.* 2. 2.

That it muſt bee our daily care to increaſe in the knowledge of God, labouring to plant in our hearts a more large and affectionate contemplation of the *glories* of Gods *Nature* & *Loue*.

That aboue all earthly things we ſhould *glory in it*, if wee attaine ſome happy admiſſion into Gods preſence, and ability

ability to conceiue of God, and to be acquainted with him, *Ier.9.24.*

CHAP. VI.

Rules, that order is about the manifestation of our loue to God.

HItherto of the Rules that concerne the knowledge of God, as the foundation of our loue to God: The rules that should order vs in the exercise of our loue to God, follow; and those are of two sorts: 1. for either they concerne the *manifestation* of our loue:

Rules about the exercise of our loue to God.

loue: 2. or our *preseruation* in the loue of God; wee must shew our loue to God, and we must keepe our selues in the loue of God, *Iude* 21.

In our manifestation of loue to God, we must look to both the *matter*, (as the things whereby) and also the *manner* how we should expresse our loue to God.

Seuen waies to manifest our loue to God.

For the first, there bee diuers excellent Rules to bee heeded of vs in our practice, in obseruing whereof we may soundly prooue the truth of our loue to God: if wee say wee loue God, wee must shew

ſhew it by theſe things following.

1. By auouching him to bee our God.

1. Wee muſt *auouch God to be our God*, *Deut.* 26. 17. and ſo we doe, if wee do not onely make choice of God aboue all things to ſet our harts vpon him, but alſo maintaine our choyce by a conſtant refuſall of all idols in the world, euen all things which might intice vs to loue them in ſtead of God, by ſound affection and practice declaring our reſolution to cleaue to God, as our ſufficient happineſſe, though all the world follow their profits, or pleaſures, &c.

2. By prouiding him a place to dwell where wee dwell.

2. Wee muſt prouide and *prepare a place for God*, that he may *dwell with vs*, whereſoeuer we dwell, *Exo.* 15. 2. It is a ſigne of our true loue to God, when we cannot liue without him: He that can be content to liue in any place, where he is not powerfully preſent in his ordinances, ſhewes no loue to God: It ſhould be our chiefe care to ſeate our ſelues ſo in the world, as the Lord and his preſence may bee prouided for, that hee may raigne amongſt vs by the Scepter of his Word.

3. By ſhewing our

3. We ſhall ſhew our loue

loue to God, by our *loue to the Lord Ieſus* the Sonne of God: we muſt *kiſſe the Sun*, *Pſal. 2. vlt.* And if any man *loue not the Lord Ieſus, hee hath not the Father*, 1. *Cor.* 16. 22. We ſhew that wee loue God, when we highly eſteeme Ieſus Chriſt, and make much of him in our hearts, & ſtriue to fire our affections toward him; and this muſt bee our care through the paſſages of our life, to *forme in vs the loue of the Lord Ieſus*, that wee may long after him, and haue the deſires of our ſoules after him, and his comming.

loue to Ieſus Chriſt.

4. By walking with God.

4. We must shew our loue to GOD *by walking with him*, *Genes.* 17. 1. *Mica.* 6. 8. The Lord doth not account it a signe of loue to offer to him a thousand Rammes, or riuers of oyle. But this is it that pleaseth him, *To humble our selues to walke before him.*

Now we walk with God diuers wayes.

Men walk with God 5. waies.

1. When we *set the Lord alwaies before vs*, remembring his holy presence, & not daring to goe long without thinking of God, *Psal.* 16. 18.

2. When wee *nourish the motions of the Spirit*, and retire

retire our ſelues of purpoſe to entertaine them.

3. When we daily haue *recourſe to thoſe meanes* by which the Lord is pleaſed to conuerſe with men, and not reſt in the bare vſe of the meanes, but ſtriue to finde out *the Lord in his holy preſence*, in euery ordinance of his, *Pſal.* 63. 1,2.

4. Whē we vſe our ſelues to Soliloquies with God, taking all occaſions to ſpeake to God by prayer and priuate meditation of things offered to vs, out of which wee could extract matter for frequent *eiaculations*, lifting vp our hearts

vpon the very first motions of good vnto God, *Psalm.* 63.5,6.

5. When our hearts are fired *with longing desires after his presence of glory in heauen*, 2.*Cor.*5.8.

Thus of our walking with God.

5. By honouring God.

5. We should manifest our loue to God *by honouring him*: For this is one speciall way by which God requires to haue our loue shewed to him, *Malac.*1.6. Now there are many waies by which in our cōuersation we may declare our desire to honor our God: As,

10. Waies of honouring God.

1. By performing *the*

care

care of busineſſes that concerne his kingdom, aboue al other buſineſſes,& ſhewing our reſpect of the duties of the firſt table, that concern God,before the duties that concerne men in the ſecond table: we honouring him *by ſeeking his kingdome firſt:* Firſt(I ſay) in *the precedency of time*,and firſt,in reſpect of the *meaſure of our affections*, *Matth.6.* ſhewing a deſire to pleaſe him rather then all the world.

2. By making a bold & *open profeſſion* of GODS truth vpon all occaſions, without feare of oppoſitions or ſnares of the world.

3. *By grieuing* heartily *for his dishonours* done vnto him, by the blasphemies or prophaneneſſe of his enemies, *Psal.*42.3.

4. *By directing all our actions to his glory*, ſtriuing in al the things to order them ſo, that ſome way God may be praiſed by vs, or others, 1.*Cor.*10.31.

5. By our *willingneſſe to ſuffer* any thing for his ſake, though it were extremities, euen the loſſe of all worldly things, yea and life it ſelfe, if wee were called to it.

6. By *honoring them that feare his name*, and are *begotten*

gotten of him, and beare his Image, receiuing them, & making much of them, and defending them for the loue we beare to God himselfe, *Psalm.* 15. 1. *Ioh.* 5. 1.

7. *By hating them that are his enemies*, as if they were our own, conceiuing more dislike of them for dishonouring God, then for any wrongs they could do vnto vs, *Psal.* 139. 21, 22.

8. Wee honour God, when we speak of the *Oracles of God* with al reuerence as may become the nature and glory of them, *Commandement* 3. 1. *Pet.* 4. 11.

9. We honour him *by*

gifts bestowed vpon him, when we bring to him our *free-will offerings*, such as are the *first fruites* of all our increase, when out of all things wherein God hath prospered vs, we with gladnes consecrate a part for the furtherance of his worship, or the maintenance of his poore: *Prou.* 3. 6. *Esay* 60. 6.

10. Wee honour him, *when we praise him*. One vsuall way by which we honour great persons in the world, is by taking all occasions to magnifie them, by commending their vertues, or their worthy *Acts*: And

And this is likewiſe one great way of honouring God:& therefore with ſorrow for our neglects herein,we ſhould *ſtudy his praiſes* for the time to come, and ſtriue for language to be able readily to doe ſo.

Now God is praiſed diuers wayes. Some of them belong not properly to this place, and therefore I will but touch them.

Rules about the praiſe of God.

We praiſe God.

1. When *we keepe* and obſerue carefully *the ſolemnities* ſet apart for his praiſe, as when wee celebrate the Sacrament of the Lords Supper, which is ther-

therfore called the Eucharist, because it is to be performed as a thanksgiuing, and praising of God.

2. When daily we take all occasions in priuate *to blesse God for his daily mercies*: but let these and such like passe, as not proper to this place. We must praise him in our discourse to others: This is required of vs in many Scriptures, *Psa.* 33.1. *Iob* 36.24. *Psal.* 96.4. But because this must not bee done cursorily, diuers rules are to bee obserued: As,

When we commend God, diuers things are to be obserued.

1. That we may praise him effectually, wee must *wisely*

wiſely conſider of his workes, and ſo of his nature to extract from thence ſound *arguments* of praiſe, *Pſalm.* 64.9.

2. We ſhould do well for this purpoſe to *keep Records*, *and Regiſter* vp the ſpeciall glorious workes of God, *Iob.* 36.24. & 37.14. *Pſalm.* 78.7.

3. When we do praiſe him, it muſt be done *with our whole heart*, ſpeaking of his prayſes with all poſſible affection, and not as if we ſpake of ordinary things, *Pſalm.* 9.1.

4. VVe muſt thus praiſe him, not once, or for one worke

worke of his, but wee must *praise him for all his workes*, especially *his wonderous works*, *Psal.* 9.1. & 105.1,2. & 106.2.

5. VVe must praise him from day to day, and continue to doe it, *while wee liue*, *Psal.* 63.4. & 96.3.

6. This is a duety, that *all the kindreds of the people are bound to*: *All the people must praise him*, *Psalm.* 148. 12,13. & 96.6,7,8.

Thus of the fift way of shewing our loue to God, and that is by honouring him.

The sixth way by which wee must shew our loue to God,

God, is, by *truſting in him*; As men ſhew, whom they loue moſt, by relying moſt vpon them, and their fauour and helpe; Now there are diuers caſes, in which we muſt ſhew our truſt in God.

6. By truſting in him.

1 *By relying vpon his mercy for our iuſtification and ſaluation*: and in this wee ſhould moſt vſe our truſt, as being in a buſineſſe that moſt highly concernes vs, *Eſay* 45. 24, 25.

How wee muſt ſhew it that we truſt God.

2 *By committing all our workes to him*, for aſſiſtance in them, or ſucceſſe of them: This is to *commit our way to God* to be carefull

to

to seeke his assistance to helpe vs, to doe our duty, and then to leaue the successe of all to his blessing, *Psal.*37.3,5. *Prou.* 16. 3.

3 By *beleeuing all that hee saith is true*, whether hee promise, threaten, or comfort by his Word, vpon all occasions *beleeuing his Prophets*, 2.*Chro.*20.20.

4 By *staying our hearts vpon him in all our distresses*: Now in the time of distresse we may proue, that wee trust in God diuers waies: -- As

How wee may proue that wee trust God in distresse

1 By running to him, and *powring out our hearts before him*, making our moane

moane vnto him, *Pſa.* 18.2. & 62. 10. Looke amongſt men, to whom we firſt run to make our moane in our diſtreſſe, and that perſon is he whom we moſt loue, and truſt: ſo is it toward God.

2 By *caſting our cares and burthens vpon him*, *Pſal.* 55.22.

3 By *not reſpecting the proud, and ſuch as turne aſide to lies*, *Pſal.* 40.4.

4 By *relying vpon his help*, *Ioel* 3.16. *Eſay* 50. 11. but then we muſt obſerue how wee muſt relye vpon Gods helpe: For there are many things we muſt caſt out

In relying vpon God in affliction, wee must auoid fiue things.

out of our hearts in affliction: When wee haue beene with the Lord and committed our selues to him, wee must relie vpon him,

1 *Without leaning to our owne vnderstanding*, or wilfull inclination to follow our owne courses, and proiects, *Prou.* 3. 5.

2 *Without murmuring* or repining at our condition, or vexing our selues at the prouidence of God toward vs, *Psal.* 37. 7.

3 *Without feare*, that is, without mistrustfull feares, and seruile perturbations,

turbations, imagining euils, which the Lord hath not brought vpon vs, *Psal.*3.6.&27.1.

4 *Without vsing ill meanes* to get out of distresse, *Amos* 5.4,6.

5 Yea, lastly, *without care*, that is, without distrustfull carking cares, *Phil.*4.6.

Thus of the sixth way of shewing our loue to God, and that is by trusting in him.

The seuenth & last way, by which we must shew our loue to God, is, *To obey him*: For this is the *loue of God, that wee keepe his commandements*: 7. By obeying him.

mandements : Neither is the ſigne in this, that wee do what God requires for the matter, but that *his cõmandements are not grieuous vnto vs* : Wee loue God, if wee loue to doe his worke, and if wee *lift vp our hearts in his waies*, ſetting vpon his work with a ſpeciall readineſſe, and ſtrength of deſire, and more then ordinary care, 1.*Ioh*.5.2. 2.*Chron*.17.6. & 19.2.

Thus of the matter, that is, the things by which we muſt ſhew our loue to God; The manner alſo is to bee conſidered: For in all thoſe things

things which we would do at any time to prooue our loue to God, we muſt look to the manner how wee do them, as was a little touched before: Now diſtinctly wee muſt bring to the declaration of our loue to God, two things;

1 *Feruencie.*

2 *Feare.*

2. Things in the manner of ſhewing our loue to God.

For the firſt, wee muſt loue God, and ſhew it in all the fruits of our loue; How? Euen with *all our hearts*, and *all our ſoules, and all our might*, and *all our vnderſtanding*. Our hearts muſt bee more inflamed then they are, in ſhewing loue

1. Feruencie.

loue to wife, children, friends, parents,&c. Wee must *loue God aboue all, Deut. 6.3.& 30.6.*

2. Feare. For the second, we must loue God and shew it too, but it must be *with feare.* Howsoeuer with men true loue casts out feare: yet God being so infinite in Glory and Maiestie, wee must loue him, but yet with feare. Now that this may not be mistaken, I will set downe the particulars of this feare.

Eight wayes by which we shew our feare of God.

Wee must shew our feare:

1 By entertaining *awfull thoughts* of his dreadfull

full Maieſtie, caſting out all vile, meane, and vaine thoughts of him, *Dan.* 6.26.

2 *By departing from euill*, that might any way diſpleaſe him, being tender in this point, not daring to preſume, or plead impunity, or freedome from danger, but in all things deſire to auoide what might anger him, *Prou.* 3.7.

3 By vſing all *tearmes of* hearty *abaſement* of our ſelues, when wee come before him: Thus *Abraham* cals himſelfe *duſt and aſhes*; and thus wee

wee ſhould *humble our ſelues vnder the mighty hand of God*, 1.*Pet.* 5.9.

4 *By doing his will, without fearing man*, or any other creature, *Eſay* 8.12,13.

5 By a daily and reuerent *remembrance of his* continuall holy *preſence.*

6 *By trembling at his iudgements*, *Pſa.*4.4.*Hab.* 2.*vlt.*

7 By the humble vſing of all the meanes of communion with God, vſing his Ordinances with all conuenient *reuerence*, attention, and abaſement of

our

our ſelues. *Mal.* 2. 5.

8. Laſtly, *By the reuerend vſe of his very Titles, fearing that great, and fearefull Name of the Lord our God, Deut.* 28. 58.

CHAP. VII.

Rules, that concerne the preſeruation of our loue to God.

HItherto of the Rules that concerne the manifeſtation of our loue to God: The reſt of the Rules ſerue to teach vs, how to *preſerue in vs this*

What wee must do to preserue the loue of God in vs.

loue to God. Now that wee may continue in our loue to God, wee must obserue these Rules.

1 Wee must *separate our selues from all others to be his, Leu.*20.26. auoiding *fellowship with the seruants of a strange God*, that might any way intice vs from the loue of God; yea, wee should so much alienate our hearts from all Idols, that we should not *make mention of their names*, and therefore daily confirme our hearts in that purpose to cleaue to God alone, *Leu.*20.26. *Mal.*2.11. *Exod.* 34.11.14, 15. *Exod.*23.13.

Act.

Act. 11. 23. *Iosh.* 23. 8.

2 Wee must beware, that *we forget not God*, nor go too long without effectual remembrance of him. They that can liue whole daies and weekes without any care to thinke of God, may bee sure their hearts are voide of the loue of God: and as euer we would continue to loue God, wee must be carefull euery day to remember him, and thinke vpon him, *Deut.* 6. 12. & 32. 18.

3 Wee must labour *to edify our selues in our most holy faith*; we must build vp our hearts in the assurance

of that wonderfull loue God hath ſhewed to vs: and this will preſerue and keep vs in our loue to him againe, *Iude*.20.

4. We *muſt pray in the holy Ghoſt*, as is ſhewed in the ſame place: prayer preſerues acquaintance with God, and exceedingly *quickens* the heart; and beſides, drawes from God new pledges of his loue to vs, which may ſerue to kindle our affections toward him.

5. In the ſame place another rule is imported; and that is the daily *expectation of the Comming of Chriſt*:

Christ: for the terrour of that Day will moue vs to shew all possible loue to God, and so will that singular Glory wee are assured to receiue in that Day.

6. In the vse of all Gods Ordinances, wee must bee carefull *to seeke out the face of God*, which is that speciall presence of his grace. For the loue of God will decay in vs, if once wee come to vse the meanes onely for forme, and an outward shew, *Ps.* 105. 4. And if wee misse of God in his Ordinances, we must neuer be quiet, till we *finde him whom our soule loueth*,

*Cant.*3.1. *Psalm.*63.1.

7 VVee must *preserue the truth* hee hath deliue-red to vs; yea, wee must *contend for it*: for sound doctrine laid vp in our hearts, will preserue in vs soundnesse of affection to God, *Iude* 3.

8. VVee must get *Catalogues of Gods praises* in particular, and fill our hearts with the knowledge & contemplation of them.

9 If we would be preserued in the loue of God, wee must labour to attaine to the ability *to reioyce in God*, and *delight our selues in God*. A wife that would in-

increaſe her loue to her husband, muſt ſtriue to ſolace her ſelfe often with her husband, and to forme in her heart a ſpeciall delight in him: So muſt wee doe to God. This is miſerably neglected, and yet exceeding neceſſary: Nor is it an ordinary ioy we ſhould take in God, but we ſhould ioy in him, firſt, *with all our hearts*: 2. not for a time, but *alwaies*, euery day; nor with cõmon, but with *exceeding ioyes*, *Phi.* 4.4. *Pſ.* 37.4. & 68.3,4. & 105.3. Now that this point may be the better vnderſtood, I will conſider of two things: firſt,

About reioycing in God.

what it is to delight and ioy in God: ſecondly, what we ſhould doe that might delight, and take pleaſure in God.

What it is to reioyce or delight our ſelues in God.

1. For the firſt, this delight in God hath in it foure things diſtinctly.

1. Firſt, a *ſpirituall ſatisfaction*, or contentment ariſing from the aſſurance of Gods loue to vs, as hauing enough that he regards vs; thus *Dauid* ſaith, his *ſoule was ſatisfied as with marrow*, *Pſal.* 63. 5. & 149. 2.

2. Secondly, a ioyfull entertainement of all paſſages of loue betweene God and vs; eſpecially in the vſe

vſe of his Ordinances.

3. Thirdly, a *delightfull contemplation* of God and his mercies.

4. Fourthly, a *glorying in God*, and extolling of his praiſes, as by diſcourſe, ſo by *ſinging of Pſalmes*, 1. *Cor.* 1.31. *Pſal.* 33.1. & 105.3. & 68.3,4.

Now for the attainement of the ioying in God.

1. VVee muſt *mourne often for our diſabilities* herein, & pray to God to forme this delight in vs.

What wee muſt doe that wee might bee able to ioy in God.

2. VVee muſt *reſtraine carnall ioyes*, and cares: for the exceſſe of both doth exceedingly dull the heart.

and with-drawes it from care of delight in God, *Ioh.* 2.8. *Phil.*4.4,5,6.

3. VVee muſt exerciſe our ſelues with all the ioy we can *in the Word of God*, *Pſal.*119. 14,16.

4. VVee muſt take heed of liſtning to Obiections againſt the loue of God to vs, whether they ariſe from Sathan, or our owne fleſh.

5. VVe muſt often obſerue the miſeries of the wicked in compariſon of our happy eſtate in Chriſt, *Hab.* 3.17,18.

6 VVee muſt ſeek a delightfull conuerſation with the godly.

7 VVee

7 VVee muſt take heed of domeſticall euils, our home ſinnes, the corruptions that would daily preuaile in vs. *Iob* 22.23,26.

8 VVee muſt reſtraine our owne vnbeleefe about the acceptation of the good duties we performe, and to this end wee muſt take heed, that we be *neither iuſt ouermuch*, by attributing too much to our ſelues: nor yet *wicked ouermuch*, in condemning all we do, as hatefull to God. For this laſt doth maruellouſly hinder vs from ioying in God.

CHAP,

CHAP. VIII.

Containing generall rules about Gods seruice.

HItherto of the first sort of Rules, that concerne our carriage toward God, namely, those that concerne our loue to God. Now the second sort of Rules follow, and that is, those that concerne the seruice of God, and these may be cast into two rankes: 1. for they either concerne the *parts* of Gods worship: 2. or the *time* of Gods worship.

Rules about the seruice of God.

The Rules that concerne the

the parts of Gods worſhip, 1. are either *generall*, which binde vs to the good behauiour in all parts of Gods worſhip: 2. or elſe *certaine ſpecialties* of Direction, that conceme ſome part of Gods worſhip onely.

Now for the generall rules, we ſhould know and remember, that there are nine things to bee looked to, and brought to the practice of euery part of Gods worſhip.

Nine things to beremembred in euery part of Gods worſhip.

1. The firſt is *preparation*; wee muſt in ſome ſort conferre with our owne hearts, and prepare them, before wee go before God to

to doe any ſeruice, *Iob* 11. 13. *Pſal.*4.4. *Ezech.*7.10.

2. Secondly, wee muſt come with *all reuerence* & *godly feare*, *Hebr.* 12.28. *Pſal.*2.11.

3. Thirdly, we muſt performe the ſeruice *in repentance* for our ſinnes: wee muſt not come before God in the loue of any ſin: if wee doe, we loſe our labour, and God will loath our workes, *Iſai.*1. *Iob.*11. 14. VVee muſt haue *cleane hands*, and a *pure heart*, or elſe no ſeruice of God will be accepted, *Pſalm.*119.11. & 24.4.

4. Fourthly, it muſt grieue

grieue vs, that others will not ſerue God, *Pſalm.* 119. 139.

5. Fifthly, we muſt performe euery ſeruice *in the name of Chriſt*, or elſe it cannot bee accepted, by reaſon of that euill that cleaues to our beſt workes, whether wee pray or giue thankes, or *Whatſoeuer we doe, wee muſt doe it in the name of Chriſt*, *Col.* 3. 17.

6. Sixtly, in euery ſeruice of God wee muſt ſo neer as it may be, *giue God the firſt place*, preferring the reſpects of God and his worſhip, before our ſelues, or the regard of others: we muſt

muſt ſerue him *betimes*, ſeeking God in the firſt place, *Iob* 8.5. *Math.*6.34. *Pſalm.* 5.3.

7. Seuenthly, when we doe any ſeruice to God, we muſt do it *with all our harts*, with as much willingneſſe as may be, ſo as it may appeare, that we *loue to be his ſeruants*, as the Prophets phraſe is, 1. *Sam.*12.10. 1. *Chron.*28.9. *Eſay* 56.6.

8. Eightly, in all ſeruice wee muſt ſtriue ſo to ſerue God, that *wee may pleaſe him*, not onely carefull to doe the duety, but carefull of Gods acceptation. In good duties being cheefely

cheefely carefull to see Gods approbation, not caring so much for the *praise of men, as the praise of God.* In euery part of Gods worship, our praise must be of God, and not of men, *Heb.*12.28. *Rom.*2.26.

9. Ninthly, wee must cleaue to God with detestation of all things, or persons, that might any way draw vs away from his seruice, *Deut.*13.4,5.

CHAP.

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CHAP. IX.

Shewing how we ſhould carry our ſelues in Gods Houſe.

HItherto of the rules to bee obſerued in all parts of Gods worſhip generally.

Rules about the publike worſhip of God.

The ſpeciall rules concerne 1. eyther, Gods *publike worſhip* in his Houſe: 2. or elſe the particular parts of Gods worſhip each by themſelues.

The godly Chriſtian ought with all care to lay before him the rules that binde him to the good behauiour

hauiour in Gods Houſe,& to ſtriue to faſhion his nature and practice, as may become the glory of Gods publike ſeruice and preſence, and ſo there bee diuers things which in a ſpeciall manner he muſt looke to in performing Gods publike ſeruice.

For concerning theſe publike duties, theſe rules muſt be obſerued.

First, that all ſorts & degrees of men muſt appeare before God publikely to doe him homage and ſeruice. None muſt bee ſpared or freed,men, women, and children muſt all take notice

1. All muſt come.

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notice of it, that they are bound hereunto, *Deut.* 31. 11, 12.

2. With all possible reuerence

Secondly, we must come our selues *with all possible reuerence*, and *looke to our feete when we enter into the house of God*, and striue to shew before all men our most carefull respect of God and his holy ordinances: For *God will be sanctified in them that come nigh him*, and he lookes for it at our hands by our reuerend behauiour, to bee *glorified before all the people*, *Leuit.* 10.3. *Eccl.* 5.4. Wee should then shew a most holy *feare of Gods name*, and presence,

ſence, *Pſalm.*5.7.

Thirdly, in publike duties, that of the Prophet *Dauid* ſhould be true of vs: The *zeale of Gods houſe ſhould eate vs vp*, *Pſal.*69.9. and this ſpeciall zeale wee ſhould ſhew:

3. And zeale.

And this zeale wee ſhould ſhew ſix waies.

1. By *louing Gods houſe aboue all the places in the world*, our hearts ſhould be fired in vs in that wee reſpect, that wee may truely ſay with *Dauid*, *O how I loue thy houſe!* *Pſalm.*26.8.

2. By confirming our own hearts in a reſolution to reſort to Gods houſe with all ioy and gladneſſe, notwithſtāding the ſcornes and

and oppoſitions of worldly men and perſons.

3. By ſtirring vp others with all importunity to go vp with them to worſhip God in Sion, *Eſay* 2.2.

4. By making haſte to Gods worſhip, going to the houſe of God with the firſt, & with willing hearts, with a holy thirſt after the meanes, flocking and flying thither *as the clouds*, or *as ſo many doues to their windowes*, *Zach.*8.21. *Pſal.* 110.3. *Eſay* 35. 1. & 60. 8.

5. By forwardnes and cheerefulneſſe in contributing towards the maintenance of Gods Houſe, and ſer-

ſeruice in the means thereof, *Iſaiah* 60.8,9.

6. By grieuing heartily, becauſe other men neglect or contemn the Houſe of God, and haue no more mind to keepe Gods Law, *Pſalm.* 119.136.

Thus of that ſpeciall zeale wee ſhould ſhew about Gods publike worſhip.

4. Fourthly, we ſhould in all publike dueties ſerue God *with one conſent and one heart*. There ſhould appeare in Gods ſeruants a wonderful deſire of *Vnanimity* and concord. They *ſhould ſerue the Lord with one*

4. With one conſent.

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one ſhoulder, that when they ſpeake to God, it may be as the voyce of one man, when the Lord ſpeakes to them, they ſhould heare with one heart. It is a maruellous glory in Religion, when people can come once to this, *to ſerue the Lord with one ſhoulder*, Zephan. 3. 9.

Three other rules gathered out of Pſal. 52. 8, 9.

Laſtly, in the 52. *Pſalm.* *v.* 8, 9. we may gather three other rules, which in a ſpeciall manner fitte vs for a right behauiour in Gods houſe.

1. Firſt, wee ſhould alwaies be *as greene Oliue trees in the houſe of the Lord.*

How-

Howſoeuer it go with men in the world, yet when wee come before the Lord, our hearts ſhould reioyce and reuiue, and our ſpirits bee freſh and cheerefull, and our affections ſhould bee healed of all the cares or diſtempers were before in them. Gods ordinances ſhould haue ſuch a power ouer vs, as to make a ſudden freſh ſpring of deſires, and holy thoughts in vs. There is this power in the ordinances of God to effect this, if the fault be not in vs, I meane, when theſe ordinances are exerciſed in the power & life of thē.

2. Secondly, wee muſt *truſt on the mercy of GOD*, bringing a heart ready to beleeue euery good word of God, reſoluing, that if the Lord will ſpeake comfortably to his ſeruants, we will not dishonor his cõſolations through careleſnes, or vnbeleefe: but receiue them with all our hearts, and eſtabliſh our ſelues in the ſafe keeping of his good word.

3. Thirdly, we muſt reſolue to be *thankefull*, with all tenderneſſe for all experiences of Gods preſence and goodneſſe towards vs in the means, vowing with *Dauid*,

Dauid, to praiſe him for euer for them. And if the Lord doe with-hold his power and preſence for a time, ſo as we feele not the effectualneſſe of his ordinances: yet we ſhould reſolue without diſtemper, *to wait vpon the Lord*, and obſerue him according to the ſeaſons of his grace.

CHAP. X.

Rules that order vs about hearing of the Word.

THus of the rules that we muſt obſerue in all publike ſeruice of God.

Rules that order vs in hearing the word of God.

Now there be certain ſpeciall rules which muſt bee particularly headed in each part of Gods worſhip by it ſelfe. And firſt I will beginne with thoſe rules, which wee muſt more ſpecially obſerue in hearing the Word of God, and theſe are of three ſorts.

1. Some bind vs to the good behauior, before we come to heare.

2. Some at the time of hearing.

3. Some after we haue heard.

1. Before wee come to heare, we muſt bring with vs two things.

1. A

1. A reſolution to deny our own wits, reaſons, opinions, and conceits, and empty our heads of al perſwaſion of our owne skill, to iudge in the things of the kingdome of God, being ready to beleeue and thinke in all things, as God ſhall teach vs out of his Word. We muſt *be fooles, that we may be wiſe*, 1. Cor. 3.18. *humbling our ſelues at his very feete to receiue his Law*, Deut. 33.2.

1. Before we come.

2. VVe muſt bring with vs a *meeke and quiet ſpirit*, a minde quieted from paſſions, luſts, and perturbations, and at reſt from the

turmoyling cares of this world. The word is able to doe great things in our hearts, if wee *receiue it with meekeneſſe*, Iam. 1. 19.

2. In the time of hearing.

Secondly, at the time of hearing, we muſt looke to two rules.

Firſt, wee muſt hearken without diſtraction: wee muſt heare, as it were for our liues, wee muſt *incline our eares*, and ſhake off all impediments ariſing from our owne drowſineſſe, preiudice, or vaine thoughts, or diſtracting obiects, *Eſay* 55. 3. *Pſal.* 119. 113.

Secondly, we muſt *proue all things*, *and keepe that which*

which is good. Wee muſt heare with iudgement, and hearken for our ſelues, hauing ſpeciall care to looke to that doctrine which in particular concernes vs to lay it vp in our hearts, and apply it effectually. This is a rule of ſingular thrift in godlineſſe. If wee did marke what ſinne in vs the Lord reprooues, or what comfort is ſpecially fitted to our hearts: or what direction doeth ſpecially concerne vs: He hath an honeſt memory that will bee ſure to keepe theſe things, though hee forget all the reſt, and hee hath a

Note.

wretched memory, and hart too, that forgets these things, though hee could repeat all the Sermon *verbatim*.

3. After we haue heard.

Thirdly, after wee haue heard, two things also must be further done.

First, wee must by *meditation* labor to make those things wee haue heard, which concerne vs, fast, that they runne not out of our mindes, and wee must take heed that neyther the Diuell steale away the good seed, nor our owne heart through negligence forget it. Neyther is this a worke for an houre after,

to

to keepe theſe things till we may repeate them to others, but ought to be our daily worke, eſpecially the weeke after to thinke ſo often of them, till there be a ſure impreſſion of the VVord in our hearts, *Hebr.* 2.1,2.

Secondly, wee muſt yet further ſee to it, that we be *doers of the Word*, yea wee muſt *obſerue to doe* : as the phraſe of the holy Ghoſt is. It is the wiſedome of God ſo to diſpoſe of his ordinances, that wee receiue our directions by parcels, and there is a time of *interim* between Sabbath and

Sabbath, Sermon and Sermon, that we might in that ſpace learne to frame our ſelues to the obedience of the truths receiued, that ſo we might bee ready to receiue new leſſons from the Lord. The ſureſt way for the husbandman to keepe his ſeed, is not to lay it vp in his barne, but to caſt it into the ground. For what is ſowed, he may receiue againe with aduantage; or if hee might faile of a harueſt from his ſeede in nature, yet godly men ſhall neuer faile to receiue what they ſowe by practice, with increaſe. So much of the

Truth,

Truth, as is put into practice, is ſure for euer: The reſt may be loſt: and it is a ſingular helpe to a Chriſtian, if he ſet vpon his obedience, while the doctrine is yet freſh in his minde; for delay will compaſſe him about with many difficulties, and hee will want thoſe inward incitations, that might ſtirre vp his heart with power and ſtrength to obey.

CHAP.

Chap. XI.

Rules about the Sacrament of Baptiſme.

THus of the rules of our carriage about hearing: Next wee are to conſider, how we are to order our ſelues in reſpect of the Sacraments: The Sacraments are two: Baptiſme, and the Lords Supper.

Rules about Baptiſme.

The duties we are bound to in reſpect of Baptiſme, concerne either

1. Our children.
2. Our ſelues.

3. O-

3. Others.

For our children, it is our duty to preſent them vnto Baptiſme, but withall we muſt looke to it, that it be done in due time, and with faith and thankefulneſſe to God: In due time, ſo as thereby wee ſignifie our great eſtimation of Gods mercy to our ſeed, and our great deſire to haue the Couenant ſealed, euen vnto them. We muſt alſo bring them to Baptiſme with faith in Gods Couenant. The Lord hath bound himſelfe to *bee our God, and the God of our ſeed*: Now it is our parts to

1. About our children.

giue glory to God, and to declare before the Lord our perſwaſion of his goodneſſe and claime to that part of his Couenant. By faith wee plead our right, wheras by vnbeleefe wee giue God occaſion to neglect our ſeed. I adde alſo with *thankfulneſſe*, becauſe we ought with great ioy and acknowledgement of the free grace of God, to behold our ſeed admitted in the ſure couenant of mercy and ſaluation with our ſelues, and ought to thinke that God hath done more for our children, to admit them into Couenant

nant by Baptiſme, then if the greateſt perſon on earth had made vpon them the aſſurance of ſome great eſtate of maintenance or preferment.

Secondly, for our ſelues, we muſt make conſcience of it, to make vſe of our owne Baptiſme, and that throughout the whole courſe of our life: It is giuen vs as a *ſeale* of Gods promiſes, and as a *vow* of our obedience, and ſo we muſt make vſe of it all the daies of our life, eſpecially in three caſes:

2. About our ſelues.

In three caſes.

First, in *the caſe of doubting* and feare of the for-

forgiueneſſe of our ſinnes, or of the ſaluation of our ſoules: for *Baptiſme ſaueth vs*, that is, effectually aſſures vs of our ſaluation; and wee doe not offend in truſting Gods promiſe made in his Word, and ſigned and ſealed in Baptiſme. As certainely doth it ſaue our ſoules, as the *Arke ſaued the* bodies of *Noah* and his houſhold; ſo as wee cannot miſcarry, if wee leape not out of the Arke into the Seas of waters. Let vs ſtick to our Baptiſme, and then we are ſafe: The waſhing in Baptiſme did aſſure the waſhing

ing of our ſoules by the Bloud of Chriſt for our ſinnes. If I be tempted to doubt of my ſaluation, I muſt ſay to my own ſoule, Hath not the Lord prouided me the Arke of Baptiſme to preſerue me from the ſeas of his wrath? And if I doubt the forgiueneſſe of ſinnes, I muſt ſay, Hath not the Lord waſhed mee from my ſins by the bloud of his Sonne? Did hee not ſhew mee ſo much in Baptiſme? VVee ſinne ſhamefully, in that wee doe not make this vſe, but neglect the confidence Baptiſme ſhould worke in vs,

as

as if the Lord had but dallied with vs, or that Baptiſme were but ſome idle Ceremony, 1.*Pet*.3.21. 1. *Cor*.15.29. *Act*.22.16.

How Baptiſme may helpe vs againſt ſinne.

2. Secondly, in the caſe of temptation to commit ſinne: we ought to fight againſt ſinne by his mighty *weapon* of our Baptiſme, and ſo wee may doe by diuers arguments: As

Firſt, in my Baptiſme I haue made a vow to God, that I would cleaue to him in Ieſus Chriſt, and renounce the world, the deuill and ſinne: and ſhall I break my vow to God, that would bee aſhamed to breake

break my promiſe to men?

Secondly, my Baptiſme was the *Baptiſme of repentance*: and ſhall I yet liue in ſinne? My body was waſhed: and ſhall my ſoule bee ſtill impure? *Math.* 3.11. *Mark.* 1.4. *Acts* 13.24.

Thirdly, by Baptiſme I was aſſured of the *vertue of the death of Chriſt* to kill ſinne in me: And ſhall I not beleeue the *operation of God*, that hee can deliuer me from the power, or powerfull temptations, or inclinations to any ſinne? Shall I not ſeek ſtrength of Chriſt? or ſhall I betray my ſelfe to the deuill and the

the fleſh? In Chriſt I *am dead to ſinne, and ſhall I yet liue therein? Rom. 6. 1, 3. Col. 2. 12.*

Thirdly, our Baptiſme muſt bee vſed againſt the doubts of perſeuering, or whether we ſhall bee kept vnto ſaluation, and whether our bodies ſhall bee raiſed againe at the laſt Day: for God hath aſſured all this vnto vs in our Baptiſm, that we haue our part not onely in the death of Chriſt, but alſo in the reſurrection of Chriſt: and if Chriſt bee raiſed in vs, *Chriſt can die no more*, either in himſelfe, or in our hearts, and

and *the ſame power, that raiſed him out of the graue, will alſo raiſe vp our bodies at the laſt Day*, as is pleaded, *Romanes* 6. 10, &c. *Galath.*3.27,28. 1.*Cor.*15. 29. 1.*Pet.*3.21. If wee *be baptized, and beleeue, wee ſhall certainely bee ſaued, Mark.* 16.16.

Thus as it concernes our ſelues.

3. In reſpect of others, we are bound to the good behauiour in Baptiſme, as to acknowledge the communion of Saints: ſo are we tied to preſerue our ſelues in all brotherly loue with the godly, who weare the ſame

3. In reſpect of others.

ſame Liuery with vs, and are Souldiers preſt to the ſame warre, and haue taken vpon them the ſame holy Vow with vs: we are bound in Baptiſme to loue them, to ſtand for them aboue all other people, and to liue with them in all holy loue, to our liues end, *Epheſ.*4.3,4,5. 1.*Cor.*12.13. & 1.13.*Gal.*3.27,28.

CHAP. XII.

Rules about the Lords Supper.

HItherto concerning Baptiſme: The Rules that

that concerne the Lords Supper, follow.

Rules about the Lords Supper.

Now concerning this Sacrament, we are charged with theſe things:

1. Wee muſt examine our ſelues.

1. Firſt, *Examination*, 1. *Cor.* 11. we muſt *examine our ſelues*, and *ſo eate and drinke*: Examine our ſelues, ſo as wee be ſure there bee no ſinne in our hearts and liues, which we haue committed, but wee are deſirous to forſake, and do vnfaignedly *iudge our ſelues* for it, being as deſirous to forſake it, as we deſire God ſhould in the Sacrament forgiue it.

2. Secondly, *The diſcerning*

2. We must discerne the Lords Body.

cerning of the Lords Bodie and Bloud: so comming to partake of these outward signes of Bread & Wine, as we withall know and beleeue the presence of Christ; and that God doth as effectually giue Christ to the soule of the beleeuer, as hee giues Bread and Wine to his body: yea, we must thus discerne and beleeue, that hee is there offered and giuen vnto vs also, and that God doth not delude vs, but as truely giues vs the Bodie and bloud of Christ, as he doth by the Minister giue vs the bread and wine, 1. *Cor.* 11.

Thirdly,

Thirdly, *The ſhewing forth of the death of Chriſt*: This is a ſolemnity, where wee muſt intend to make a ſolemne remembrance of the Paſſion and Death of our Sauiour, not onely in being preſent at the breaking of the Bread, and powring out of the Wine, but in raiſing vp in our hearts a thankefull remembrance of his grieuous ſufferings and death for our ſinnes, *Math.* 26. 1. *Cor.* 11.

3. We muſt ſhew forth Chriſts death.

Fourthly, *Fellowſhip and louing communion with the godly*, which wee both ſignifie, and vow in the Sacraments, and teſtifie be-

4. We vow to cleaue to the godly.

fore God and men, that wee will cleaue vnto them aboue all the people in the world, as being the *ſame bread* with vs, euen members of the ſame Myſticall Bodie of Chriſt, 1. *Cor.* 10.

5. We muſt be reconciled.

Fifthly, ſpeciall *reconciliation* with ſuch as we haue offended, bearing malice to no man, and deſiring and ſeeking peace with all ſorts of men, *Math.* 5. *Rom.* 12.

6. We vow a holy life.

Sixtly, and laſtly, *The vowes of ſinceritie*, reſoluing to keepe this *feaſt* all our life *in the vnleauened bread of ſincerity and truth*, euen to ſpend our daies in all

all vprightneſſe of heart, and vnfaigned hatred of all ſinne and hypocriſie, 1. *Cor.*5.8.

Chap. XIII.

Rules about prayer.

THVS of the Sacraments.

The Rules concerning prayer follow; where beſides the generall Rules, that belong to all worſhip, theſe things inſpeciall muſt bee heeded concerning prayer.

Rules about prayer.

1. *Thy words muſt bee few, Eccleſ.* 5. 1, 2. and the

Thy words muſt bee few.

reaſon is, becauſe *God is in heauen, and thou art in earth*: Hee is full of Maieſtie and Wiſedome, and thou art an infirme and ſinfull creature: Length of it ſelfe doth not commend prayer; we muſt ſpeake as becomes the Maieſtie of God, without *vaine repetitions and babblings*, pattering ouer of the ſame things is not pleaſing to God: As *affectation* is ill in any thing, ſo much more ill in prayer. This Rule may bee vnſauory in the taſte of ſome that are tranſported with raſh zeale: But let them take heed of

will-

will-worſhip: the words are ſo plaine in the Text, as they muſt informe themſelues about them: The Lord knew what was fitteſt for vs, when hee gaue vs this charge.

2. *Thy heart muſt be lifted vp* in the performance of this duty; This is often imported in diuers Scriptures, and this lifting vp of the hart hath diuers things in it.

2. The heart muſt bee lifted vp.

1. *Vnderſtanding*: thou muſt be aduiſed what thou prayeſt for, and know thy warrant, that what thou aſkeſt is according to Gods will. 1. *Cor.* 14. 15. 1. *Ioh.* 5. 14

2. *Freedome from distractions*: Thy heart must be cleansed from passions and lusts: Thy prayer must be *without wrath*, 1. *Tim.* 3.8. And as the distractions arising from passion must bee auoided, so must a'l other distractions.

3. *Feruency*, or the stretching out of the affections according to the matter of prayer; thou must expresse the affections of prayer: for God looks at the *prayer of thy heart*, not at the prayer of thy lippes onely.

3. Vse all manner of prayer.

3. Thou must pray *with all manner of prayer*, according to the occasions of prayer:

prayer: Thou muſt pray at thy ſet times daily, and thou muſt pray alſo with *eiaculations* (as Diuines call them) that is, thoſe ſuddain and ſhort ſpeeches to God, when thy heart is moued vpon ſpeciall occaſion: Thou muſt vſe *Supplications*, *Deprecations*, *Interceſſions*, *Confeſſions*, *giuing of Thankes*, or the like, according to thy neceſſities, or the other occaſions of thy life: Thou muſt ſtriue to get a fitneſſe and language to ſpeake vnto God for thy ſelfe in thine own words, as may beſt expreſſe the deſires of thine hart, *Eph.* 6.18

4. Thou must perseuer in prayer.

4. Thou must *continue and perseuer in prayer without ceasing*: prayer must bee the worke of thy whole life, not an exercise for a fit, for a day or two, or a week or two, or a month or two: thou must make conscience of *prayer alwaies*, *Ephes.*6.18. 1.*Thess.*3. 17.

5. Thou must bee instant, without fainting or discouragement.

5. When thy prayer is grounded vpon Gods will, thou must be *instant*, and not *faint*, or be discouraged: Thou must pray *without doubting and wauering*, as resolued neuer to cease praying, till God heare and shew mercy. 'Tis basenesse of

of minde, not humility, to be quickly diſcouraged: if God entertaine vs not according to our expectation, or liking, we muſt not bee weary of ſeeking to God, but ſet vpon prayer, with a reſolution to take no nay, *Luk.*18.1. *Iam.*1.6.

6. Thou muſt remember *ſupplication for all Saints*, eſpecially to pray heartily for *Magiſtrates* & *Miniſters*; eſpecially thoſe vnder whoſe charge thou art, *Epheſ.*6.18,19. 1.*Tim.* 2.1.

6. With ſupplication for all Saints.

7. Thou muſt looke to it, that *in all things thou giue thankes*: Let the Lord ſee

7. In all things giue thankes.

the truth of thy heart herein, that what thou obtaineſt from God, eſpecially by prayer, thou wilt with all gladneſſe remember and acknowledge: This Rule muſt by no meanes be forgotten, 1. *Theſſ.* 5. 18. *Coloſ.* 4. 2.

CHAP. XIIII.

Rules about reading the Scriptures.

THus of the Rules that concerne praier: There remaines the reading of Scripture, and ſinging of Pſalmes, as the other parts of

of the ordinary worſhip of God.

Concerning the reading of the Scriptures, I will inſtance in one place of Scripture onely, which containes the charge giuen to *Ioſhua, chap.* 1. 8, 9. which comprehends the ſubſtance of the neceſſary directions about priuate reading. I ſay *neceſſary*; for godly men may, and haue aduiſed diuers courſes for reading of Scripture, which are not abſolutely neceſſary, but *arbitrary*, as may ſtand with the leaſure and capacity of the perſon that will reade: ſuch are thoſe

Rules about reading the Scripture.

thoſe directions, that ſhew how many chapters may bee read in a day, and what things may be obſerued in reading, &c. which, as they may bee profitable to many Chriſtians, & expedient too, yet they muſt not bee vnderſtood ſo, as that thoſe perſons ſinne, which reade not ſo often, or ſo many chapters, or the like. The things therefore that muſt neceſſarily be obſerued by ſuch as can reade the Bible, I take to be theſe:

1. Reade daily.

Firſt, they muſt *exerciſe themſelues therin daily*, they muſt conſtantly be imployed therin, & if their occaſi-

ons

ons interrupt thē at ſome time, they muſt redeeme it at other times: This is the praiſe of the bleſſed man, *That he exerciſeth himſelfe in Gods Law day and night*; that is, conſtantly, *Pſal.* 1. 2.

2. Meditate of what thou readeſt.

Secondly, in reading they *muſt meditate therein*, that is, they muſt obſerue profitable things, as they reade, *attending to reading*, & marking what the *Lord* ſaith vnto them by that part of the Word which they reade: This is that meditation, which is chiefly required of a Chriſtiā, to get into their harts good thoughts frō the matter they reade of, ſo as they

they may the better bee inabled to imploy their thoughts all the day after.

3. Confer vpon it.

Thirdly, The *Word of God must not depart out of their mouth*; they must make the best vse of it they can, in conference to speak of it to others, for the edification of themselues and others.

4. Resolue to obey.

Fourthly, They must obserue in their reading, what the Lord saith vnto them, that concernes their practice: They *must obserue* to do according to those holy directions they reade of: They must bring a minde desirous, and resolued to

let

let the Word of God both informe them, & reforme them, making conſcience of it, to let God direct them by his holy Word read, and not onely by the Word preached to them: Their liues muſt be bettered by their reading, and to that end they muſt obſerue the chiefeſt things they can, out of their reading, to remember them in their practice.

CHAP.

CHAP. XV.

Rules about ſinging of Pſalmes.

Rules about ſinging of Pſalmes.

THe rules, that concern the ſinging of Pſalms, are ſummarily comprehended in that place, *Col.* 3.16. and they are theſe:

1. Firſt, they muſt *teach one another by their Pſalms, and Hymnes, and ſpirituall ſongs.* They muſt learne to profit, and make good vſe of the holy matter contained in the Pſalmes they ſing.

2. Secondly, they muſt *ſing with their hearts*, they muſt

must attend to the matter they sing of,& lift vp their hearts, as well as their voices.

3. Thirdly,they must sing *with grace in their hearts*, they must imploy the graces of the holy Spirit, or Gods Spirit in singing of *Psalmes*,as wel as in prayer, or any other ordinance of God.

4. Fourthly, they must *make melody to the Lord*: They must direct their songs to God, and to his glory,and not vse them as meere ciuill imploiments, but as parts of Gods seruice.

CHAP.

CHAP. XVI.

Rules about Vowing and Swearing.

HItherto of the Rules, that concerne the moſt vſuall parts of Gods ſeruice : There are other parts of Gods ſeruice, which are to be vſed, but at certaine times, and vpon ſpeciall occaſions, & theſe are *Vowes*, and *Oathes*, and *Faſting*.

The Rules about vowing.

The rules about Vowing are briefely comprehended in that place, *Eccleſ.* 5. 3, 4. and they are chiefly two.

1. Firſt,

1. Firſt, *Before thou vow-eſt, conſider*: conſider, I ſay, thine owne *ſtrength*, whether thou be able to do it: and conſider alſo the *end*, that it bee to Gods glory; and conſider the *matter*, that thou vow not things vnlawfull: and conſider what may be the *euents* of thy Vow, for all Vowes being made *before the Angell*, that takes notice of all Couenants, it will bee in vaine afterwards to plead, it was an errour, thou waſt miſtaken: *God may bee angry at thy voice, and deſtroy the worke of thy hands*: Be not *raſh therefore, to cauſe thy*

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thy flesh to sinne therein.

2. Secondly, when thou hast vowed thy vow to God, *deferre not to pay it*, be sure thou performe it: it is a grieuous offence to breake a lawfull vow: *Better it is thou shouldst not vow, then that thou shouldst vow, and not pay.*

Thus of Vowing.

Rules about Swearing.

Concerning the Oath, when thou art called to sweare, thou must obserue these Rules:

First, that thou *sweare not by any thing which is not God, Ier.* 5.7.

Secondly, that thou *sweare in truth*, that is, that thy

thy conſcience know, what thou ſweareſt is true.

Thirdly, that thou *ſweare in iudgement*, that is, with due conſideration of the nature of God, and with ſound deliberation, not raſhly, and diligently weighing of all things, that belong to the matter thou ſweareſt about.

Fourthly, that thou *ſweare in righteouſneſſe*, that is about lawfull things, & iuſt matters: Thou muſt not ſweare to do vniuſt things, as *Dauid* ſware to kil *Nabal*: nor muſt thou ſwear about impoſſible things, or about things that are doubtfull and

and vncertaine: Nor in the forme of thy oath must thou vse such words, as be contumelious to God, or expresse not sufficient reuerence to the Diuine Maiestie, as they that wickedly sweare by any part of Christ, or such like.

CHAP. XVII.

Rules about Fasting.

THus of Vowes and Swearing; Fasting followes: Now if we would keep a religious Fast vnto God, wee must obserue these two Rules.

First,

The Rules about a religious Fast.

First, wee must looke to the strictnesse of the *abstinence* in the day of our Fast; for we must abstaine from *all sorts of meate* as well as one, and *from all labour* also, and from *our costliest apparell*, and *from recreations* and vsuall delights: Wee must keepe the day, *as wee keepe the Sabbath*, in forbearing our own works, *Ion.*3.6,7. 1.*Cor.*7.5. *Ioel* 1. & 2. *Levit.*16.

Secondly, the time must bee spent in religious duties, as a Sabbath, especially in the exercises that concerne *the humiliation of the soule*, in renewing of our

our repentance, for the obtaining of pardon of ſin, or ſome ſpeciall bleſſing of God, or the preuenting, or remouing of ſome great iudgement of God.

The former rule concernes onely the ceremonie, or outward exerciſe of the bodie: but this rule containes the ſubſtance of the dutie, without which a religious faſt is not kept vnto God, who regardeth not *the hanging down of the head like a bull-ruſh, if the ſoule bee not humbled before God* for ſinne: *Leu.* 16.29. *Ioel* 1.14. & 2.16,17.

CHAP.

CHAP. XVIII.

Rules about the Sabbath.

HItherto of the Rules, that concerne *the parts of Gods worship*: The rules, that concerne *the time of Gods worship*, follow, and this time especially is the Sabbath day.

Rules about the Sabbath.

Now the rules, that bind vs to the good behauiour concerning the Sabbath, cõcern either the preparation to the Sabbath, or the maner of performing holy duties on the Sabbath.

1. The preparation to it.

The preparation to the Sabbath, containes in it

theſe things.

Firſt, *the ending of all our workes* on the ſixe daies, as God did his: *Gen.* 2. 2.

This example of God is ſet downe, not onely to ſhew what hee did, but to preſcribe vnto vs, what we ſhould doe, as is manifeſt by vrging this example in the reaſon of the commandement: We muſt then take order to finiſh the workes of the weeke daies with ſuch diſcretion, that neither our heads be troubled with the cares of them, nor our hands tempted to worke about them on the Sabbath day.

Secondly,

Secondly, the preuenting of domeſticall grieuances, and perturbations, *Leuit.* 19. 3. Yee *ſhall feare euery man his mother and his father, and keep my Sabbath.* Diſcords and contentions, and heart-burnings in the members of the family, extend their infection, and hurt, euen to the prophaning of Gods Sabbath. The Lord looks not to bee ſerued aright in his Houſe, if people liue not quietly, and louingly, and dutifully in their own houſes.

Thirdly, we muſt *cleanſe our ſelues, that we may keep*

the Sabbath, Nehem. 13. 22. Which place, though it ſpeake of Legall cleanſing, yet it ſhadowes out that Moral and perpetuall care of cleanſing our ſelues, that ought euen to be found in vs. And thus we doe cleanſe our ſelues, when *we humble our ſelues, that we may walk with God*, confeſſing our ſinnes, euen the ſinnes of the weeke paſt, & making our peace with God, through the name of Ieſus Chriſt.

2. Of the celebration of the Sabbath.

Thus of the duties of preparation: Now for the manner of keeping the Sabbath, the rules preſcribe

ſcribe vnto vs theſe things:

1. *Reſt from all our works*, whether they be *workes of labour*, or workes *of pleaſure*. Workes of labour the Scripture inſtanceth in ſuch, as are *ſelling of victuals*: *Nehem.* 13. 15. *Carrying of burthens*: *Ierem.* 17. *Iourneying from our places*, *Exod.* 16. 29. The buſineſſe of our callings done by our ſelues, our children, ſeruants, or cattell, which the words of the Commandement forbid. And as workes of labour, ſo alſo *workes of pleaſure* are forbidden, *Eſay* 58. 13.

2. *Readineſſe and delight.*

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We ſhould *loue to be Gods ſeruants* on this day, *Eſay* 56. *and conſecrate it with ioy, as a glorious* priuiledge to vs, *Eſay* 58. 13. abhorring wearineſſe, or a deſire to haue the Sabbath gone, and ended, *Amos* 8.

3. *Care and Watchfulneſſe.* We muſt *obſerue to keepe it*: *Exod.* 31. 16. we muſt *take heede to our ſelues*, that no duty bee omitted, and that wee no way prophane it, tending our hearts, and our words, *Ier.* 17. 21.

4. *Sinceritie*, and this ſinceritie we ſhould ſhew diuers waies.

Firſt,

First, by doing Gods worke with as much care, as we would doe our own, or rather ſhewing more care for the ſeruice of GOD. They had their double ſacrifices on the Sabbath, in the time of the Law, and wee ſhould ſtudie, how wee might pleaſe GOD in eſpeciall manner on that day, choo-ſing out the things that might delight him: God hath taken but one day of ſeuen for his worke; and ſhall wee not doe it willingly? Further, if wee reſpect our ſelues, ſhall we not bee as carefull to pro-

uide for our ſoules on the Sabbath, as for our bodies on the weeke daies?

2. By *obſeruing the whole day*, as well as a part, and keeping the Sabbath *in our dwellings*, as well as in Gods houſe: God requires the whole day, and not a part. As wee would not be contented our ſeruants ſhould worke for vs onely an houre, or two in the ſix daies: ſo neither ſhould wee yeeld leſſe vnto God, then wee require for our ſelues. Nor will it ſuffice to ſerue God by publike duties in his Houſe, vnleſſe wee ſerue him alſo by pri-

priuate duties in our own dwellings, *Commandement* 4. *Leuit.* 23. 3.

3. By auoiding the leſſer violations of the Sabbath, as well as the greater, eſpecially not tranſgreſſing of contempt, or wilfulneſſe in the leaſt things we know to bee forbidden. The Prophet inſtanceth: *Iſaiah* 58. 13. *Wee muſt not ſpeake our owne words.* Thus of ſinceritie.

5. The fift thing required of vs, is *Faith*: we muſt glorifie GOD by beleeuing, that hee will make it a day of bleſſing vnto vs, and performe that bleſ-

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ſing hee hath promiſed, accepting our deſire to walke before him in the vprightneſſe of our hearts, and paſſing by our infirmities, and fraileties. We many times diſturbe the reſt and Sabbath of our ſoules by vnbeliefe, *Commandement* 4. *Geneſ.* 2. 2. *Exod.* 31. 13. *Ezech.* 20. 20. & 46. 2, 5.

6. The laſt thing is *Deprecation*: wee muſt beſeech God, when we haue done our beſt, to ſhew vs mercie, and ſpare vs for our defects and weakeneſſes. Thus wee muſt end the day, and reconcile

cile our ſelues to GOD, that the Reſt of Ieſus Chriſt may be eſtabliſhed in our hearts, *Nehem.* 13. 22. And thus of the rules, that binde vs to the good behauiour, in reſpect of the time of Gods worſhip.

CHAP. XIX.

Rules that ſhew vs how to carry our ſelues, when wee come into company, in reſpect of Religion.

HItherto of the rules, that concerne our carriage toward God?

Rules that direct our carriage towards men.

Now it followes, that I breake open thoſe directi-

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ons, that ſhould bring our liues into order in reſpect of men: And theſe rules are of two ſorts, for either they are ſuch, as binde vs to the good behauiour *towards all men*, or ſuch, as order our conuerſation toward *ſome men onely*, as they are conſidered to bee either *wicked* or *godly*.

1. Towards all men.

The rules that concerne all men, may bee caſt into two heads, as they belong either *to righteouſneſſe*, or *to mercy*.

The rules that belong to righteouſneſſe, order vs either *in company*, or *out of company*.

And ſo 1. in cõpany.

The

The rules which we are to obſerue *in company*, concerne either,

1. *Religion*, or
2. *The ſinnes*, and faults of others: or
3. *Our owne inoffenſiue behauiour* towards all men.

1. For the firſt, when we come in company, wee muſt be carefull to be that which may become the glory of Gods truth, and the Religion we profeſſe, that wee take not *vp the name of God in vaine*: And thus we ſhall rightly order our ſelues, if wee obſerue theſe Rules:

With due reſpect of Religion.

Firſt, to be ſoundly aduiſed,

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uiſed, before wee fall into diſcourſe of Religion, not doing it, till God may bee glorified by it; *A wiſe man concealeth knowledge, but the heart of fooles will publiſh fooliſhneſſe*: It is as great a diſcretion to know how to conceale knowledge, as it is to know how to vſe knowledge.

Auoiding vaine ianglings in 3. things.

Secondly, auoide *vaine ianglings, and contradiction of words*, ſuch as are

1. *Doubtfull diſputations* about Ceremonies, and things indifferent, which *may entangle the weake*, and keep them from more neceſſarie cares and knowledge,

ledge, *Rom.*14.1.

2. *Curious Queſtions*, about things that are not reuealed in the VVord, *Rom.* 12. 3. *Bee wiſe to ſobriety.*

3. *Vnprofitable reaſonings*, ſuch as were thoſe about *Genealogies*, in the Apoſtles time, 1. *Tim.*1.

Thirdly, If thou be aſked a reaſon of the hope that is in thee, by ſuch as haue authority to require it, or need to ſeeke it, then anſwer: But be ſure to remember two things; namely, that thou anſwer *with all reuerence*, as may ſhew how much thou art affected with the Maieſtie of Gods

Gods truth, and withall *with meekneſſe*, that is, without paſſion or frowardneſſe: and without affectation, or conceitedneſſe, or wilfulnes in thine owne opinions, 1. *Pet.* 3. 15.

Fourthly, let thy *communication be yea, yea, and nay, nay*: otherwiſe, cuſtomary and vaine ſwearing, is a moſt damned ſinne, and ſuch as God will ſurely plague.

CHAP.

CHAP. XX.

Rules that ſhew vs how to carry our ſelues in company, in reſpect of the faults of others.

THus of our carriage in company in reſpect of Religion. Now concerning the faultes of others, wee muſt obſerue theſe Rules:

How wee muſt behaue our ſelues in company concerning the faults of others.

Firſt, wee muſt neuer in our diſcourſe *iuſtifie the wicked, or condemn the righteous*; all exceſſe in words is euill, but this is *an abomination to the Lord*: We muſt euer *honour thoſe that feare*

feare the Lord, and as for *vile persons*, *they are to bee contemned*, *Psal.* 15.4. *Amos* 5.15. *Prou.* 17.15.

Secondly, let thy conuersation and discourse be *without iudging*, *Math.*7.1. *Iam.*3.17. It is time exceeding ill-spent, that is spent in censuring of others. And the rather should we take heed of iudging, if we consider how the holy Ghost hath matched that sin in that place of *Iames*, wee must bee *without iudging*, *without hypocrisie*: as if he wold signifie, that great Censurers are commonly great Hypocrites; and as any

any are more wiſe, they are more ſparing of their Cenſures.

Thirdly, thou muſt not *walke about with tales*; take heed of Tale-bearing: *He goeth about as a ſlanderer, that reuealeth a ſecret*, though it be true hee ſpeaketh. It is a maruellous euill cuſtome, that many haue to fill vp their diſcourſe with the report of the frailties of others, which they by ſome meanes or other, come vnder-hand to know: This is an euill frequently condemned in Scripture, and yet moſt vſually practiſed; as

as if it were lawfull to ſpeake of any thing which they know to be true: *Thou ſhalt not walke about with Tales, nor ſtand againſt the bloud of thy neighbour*: A ſtrange connexion, by which the Lord imports, that this Tale-bearing is a kind of murther; and it is true in the caſe of many a man; thou wert as good lay violent hands vpon him, as with that licentiouſneſſe of words to diuulge tales concerning him, *Prou.* 20.19.& 11.13. *Leuit.*19. 16. And for the better ſtrengthening of this rule, thou art yet charged

ged to looke to thy eares too, as well as thy tongue; Thou muſt *not receiue euill reports againſt thy neighbour*, but make it appeare, thou art not pleaſed with ſuch Tales, *Pſal.* 15. 3. Yea, thou art forbidden the ſociety of ſuch perſons, as carry Tales; Thou muſt not *meddle with Talebearers, nor with ſuch as flatter with their lippes*; Certainely ſuch creatures commonly flatter the preſent, and reproach the abſent, *Prou.* 20. 19.

Fourthly, if thou do know an offence in any, with whom thou conuerſeſt,

Reproue, but hate not.

ſeſt, *thou ſhalt not hate him in thy heart, but rather reproue him plainely*: For, *he that rebuketh a man, ſhall afterward finde more fauour then hee that flattereth with his tongue*, *Leu.* 19.17. *Prou.* 28.23.

Paſſe by meere frailties.

Fifthly, as for the meere frailtie of others, hold thy tongue, paſſe by them: *A foole deſpiſeth his neighbour, but a man of vnderſtanding will hold his peace*, *Prou.* 11. 12. Commonly they that haue moſt defects themſelues, are apteſt to contemne others for their weakeneſſes: but a wiſe man muſt ſo diſtinguiſh of the

the faults of others, that bee couer meere frailties, and learne of God to paſſe by the infirmities of his ſeruants: The Antitheſis ſhewes, that a wiſe man doth not onely hold his tongue, but reſtraine his thoughts from thinking the worſe of others for ſuch infirmities.

Sixthly, againſt the paſſions & wrongs of others thou muſt arme thy ſelfe with a *ſoft anſwer*, and bee ſure *thou render not euill for euill*, *Prou.*15.1. 1.*Theſſ.*5. 15. or rebuke for rebuke, 1.*Pet.*3.9.

CHAP.

Chap. XXI.

Rules that ſhew vs how to carry our ſelues in company, and not giue offence.

THus of our carriage towards others in cõpany, as it reſpects their faults: Now followeth the third ſort of rules, which orderour behauior toward others in company in reſpect of *in-offenſiueneſſe*. It ought to be our principall care to carry our ſelues ſo, as no body may take offence at vs.

Rules that concerne the in-offenſiuenes of our carriage in company.

Now theſe rules may be directed to their heads, as

as they concerne,

1. *The humility,*
2. *The discretion,*
3. *The purity,*

} of our behauior toward others.

Wee must carry our selues humbly, discreetly, and honestly in our conuersation with others, so shall wee conuerse with much amiableness, and reputation:

A humble behauiour hath three things in it.

First, vnto the humility of our conuersation belong these Rules:

1. First, *bee soft, shew all meekenesse to all men*, restraining the inordination of thy heart, endeuouring to shew thy selfe *gentle*, and *peaceable*, and *harme-*

leſſe, and *eaſie to be entreated*, *Tit.*3.1,2. *Prou.* 8.13. *Iam.*3.13.

2. Secondly, thou muſt *bow downe thine eare, and heare the words of the wiſe*, and apply thine heart to get knowledge, and profit thy ſelfe by others, *Pro.*23. 17. This is the ſame with that of *Iames*, *Bee ſwift to heare, and ſlow to ſpeak*, *Iam.* 3. 19.

3. Thirdly, put not forth thy ſelfe, nor ſtand in the place of great men, till thou bee called, *Prou.*25.6.

In generall, concerning humility, the Apoſtle *Peters* phraſe is much to bee noted,

noted, hee ſaith, we ſhould *cloath our ſelues with humility*: which notes both the great meaſure of it, it ſhould couer all our actions, and alſo the continuance of it: When wee go amongſt men, wee ſhould ſtirre vp our hearts, and faſhion our ſelues to expreſſe this grace, and not dare to bee ſeene without humility, no more then we would bee ſeene without our cloathes. Humility hides our nakedneſſe, and pride and paſſion lay it open to the view and contempt of others.

2. Secondly, neither is

Eight rules that concerne discretion in our behauiour.

humility all that is required to make our conuersation without offence, or prouocation; but we must also carry our selues discretely, and to this end there are these excellent Rules:

First, thou must consider *to speake what is acceptable*, and auoide what may irritate; there is singular vse of this rule, if it were followed, *Prou.* 10.32, 13. & 13.23.

Secondly, thou must *marke those that cause division and offences, and auoide them*, and shunne the societie of such, *Rom.* 16.17,18.

This

This will breed thee much peace, and deliuer thee from much ſuſpition in others.

Thirdly, thou *muſt make no friendſhip with the angry man*; for either by much conuerſing with him, thou maiſt learne his waies, or elſe it will bee a ſnare to thee, that thou ſhalt neither know how to keep his fauour, nor yet how to breake off from him, without much vnreſt and inconueniences, *Prou.* 22.24,25.

Fourthly, it is a great diſcretion *in euill time to be ſilent*. In things where-

in thou maiſt indanger thy ſelfe, and not profite others, it is thy beſt way, and a wiſe courſe, to forbeare ſpeech of ſuch things, *Amos* 5.13.

Fifthly, ſo likewiſe it is thy diſcretion in matters of danger to *forbeare the communicating of thy ſecrets to any*, though thou mightſt bee tempted to a perſwaſion of truſt in thoſe, to whom thou wouldſt reueale them: It may often repent thee to haue ſpoken, but ſeldome to haue held thy peace, *Micah* 7.5.

Sixthly, *with-draw thy feete*

feete from thy neighbours house, leſt hee bee weary of thee and hate thee: This is an excellent rule giuen by *Salomon, Pro.* 25.17. If thou wouldeſt conuerſe with reputation, take heed of idle gadding from houſe to houſe, when thou haſt no occaſion or employment: Thou maiſt draw hereby much ſecret contempt, and loathing of thee, when thy emptineſſe and vanity ſhal be thereby diſcouered. An empty conuerſation, that hath in it no exerciſe of piety or vertue, if it be frequent, occaſioneth ſecret, and vnutterable ſcorne.

7. *Restraine thine owne passions* in conuersing. There are none so wise, but if they shew their passions of immoderate anger, feare, griefe; yea, or ioy, but they discouer much weakenesses in their dispositiõ, which would bee couered if thou didst bridle the excesse of thy passions. *A wise man coueretḥ shame, when a foole is presently knowne:* It is the best praise not to haue such weakenesses; but the next to this, is by discretiõ to bridle our selues, so as wee may hide our weakenesses from breaking out.

Lastly,

Laſtly, thou maiſt make good vſe of that direction of *Salomon* about thy friend, *Bleſſe not thy friend with a loud voyce, riſing early in the morning; for it may bee accounted a curſe to thee*: Take heed of flattery, which in ſtead of effecting thine owne ends, may bring thee out of all reſpect. Hee doth not forbid the iuſt praiſe, and encouragement of friends, but the intending of praiſe of purpoſe to the vttermoſt notice of thy friend (this is to praiſe him with a loud voice) and the affectation of preuenting o

thers in praiſing; and of doing it in ſuch things as are not yet ſufficiently knowne to bee praiſe-worthy, and to ſet ones ſelfe ſo to praiſe, as if hee ſtudied to do nothing elſe, but humour his friends, eſpecially if it bee but once perceiued, that thou doſt it but for thy owne ends. It is a great part of wiſedom, to know how to ſpeak of the praiſe of others, ſo as neither ſiniſter ends bee intended, nor the humoring of thoſe we praiſe: to doe it ſparingly and ſeaſonably, is a great diſcretion.

And thus of the Rules,

that make our conuerſation amiable, in reſpect of diſcretion.

3. Thirdly, that our conuerſation may not be hurtfull and offenſiue, we muſt looke to the *purity* of it, and ſo theſe Rules following are of ſingular vſe:

Three Rules that concerne the purity of our cõuerſation.

Firſt, in generall, *Refraine thy tongue from euill, and thy lippes that they ſpeake not guile*, Pſal. 34. 13. For *hee that keepeth his mouth, keepeth his ſoule*, Pro. 22.23. Take heed of the vſuall vices of the tongue: for *thereout may come much miſchiefe*, and diſcontent to thy ſelfe and others.

Se-

Secondly, in particular looke to thy ſelfe carefully, that thou auoide thoſe three euils mentioned by the Apoſtle: *Epheſ.* 3. 4. *viz. Filthy ſpeaking, Fooliſh talking and ieſting.* By ieſting hee meanes thoſe biting ieſts, that vnder pretence of ſhewing wittineſſe, or conceit, doe ſecretly leaue diſgrace vpon the perſons whom they concerne.

Thirdly, auoide with deteſtation *the exceſſe in drinking and reuelling*, and ſuffer thy ſelfe vpon no pretence, to be drawne to giue way to thine owne practice in

in them, 1. *Pet.* 4. 3.

CHAP. XXII.

How wee must carrie our selues out of company.

THus of thy carryage in generall in company. Now out of company thou must looke to these things:

1. First, thou must fashion thy heart, by the vse of all good meanes, to the loue of all sorts of men. This φιλανθρωπία, loue of men, is a vertue little thought on: yet greatly necessarie, as a foundation of

The rules that order vs out of companie.

of all practices in conuerſing with others, and wee ſhould labour to *abound in loue towards all men*, 1. *Theſ.* 3. 12.

Secondly, remember *to pray for all ſorts of men*: This is a precept giuen vs in charge by the Apoſtle, 1. *Tim.* 2. 1. and belongs to this place, and wee ought to make conſcience of it according to the occaſions of our callings, or acquaintance with other men: we ſhould euen in ſecret ſeeke to profit our neighbours by praying for them.

Thirdly, we ſhould prouide,

uide, euen out of company to order our affaires ſo, as that we may liue,

1. *Honeſtly without ſcandall*, 1. Cor. 10. 32. Phil. 1. 10.

2. *Iuſtly, without deceit* or fraudulent dealing, *Leu.* 19. 35, 36. 1. *Theſ.* 4. 16.

3. *Peaceably without ſtriſe* with any, if it be poſſible, *Prou.* 3. 29, 30. *Zach.* 7. 10. *Hebr.* 12. 14.

CHAP. XXIII.

Rules about workes of Mercy.

HItherto of the rules, that concerne righteouſneſſe.

ouſneſſe. Mercy followeth. Now in ſhewing mercie, diuers things are charged vpon vs.

8. Things required in ſhewing mercy.

1. Willingneſſe.

Firſt, *Willingneſſe.* We muſt *giue cheerefully*: For *the Lord loueth a cheerefull giuer.* We muſt *loue mercy*, as well as ſhew mercy. Our hearts ſhould bee euer anſwerable to our power. We muſt be *ready, and prepared* to ſhew mercy, abhorring delaies, and putting off of time, or ſeeking excuſes: *Our eares ſhould bee open to the cries of the poore*, rather then bee behinde hand; we *ſhould ſell, that wee might giue alms*,

Mich.

Mich. 6.8. 1. Tim. 6. 18. 2. Cor. 9. 4, 5, 6, 7. Pro. 22. 23, 13. Luke 12. 33. Pro. 3. 27, 28.

Secondly, *Labour and Diligence.* Wee ſhould take paines, and work hard according to all the *occaſions of mercy.* This is the Apoſtles phraſe: *God will not forget your worke, and labour of love,* Heb. 6. 10. We muſt bee forward to doe thoſe workes of mercy, that require our paines and trauaile about them, as well as thoſe we may doe and ſit ſtill, 2. *Cor.* 8. 16, 22. 2. Labour.

Thirdly, *Liberalitie*: We muſt open our hands wide, *Deut.* 3. Liberalitie.

Deut. 15. 8. wee muſt bee *rich in thoſe good workes*, 1. Tim. 6. 18. we muſt not *giue ſparingly*, 2. Cor. 9. 6. we muſt giue *to our power, and ſometimes beyond our power*: 2. Cor. 8. 2. wee ſhould deſire to anſwere the expectation had of our bounty, eſpecially the expectation of our teachers that know vs and our eſtates, 2. *Cor.* 8. 24. wee ſhould ſtriue *to abound in this grace alſo*, as well as in other graces of the Spirit, 2. *Cor.* 8. 9. we ſhould *giue to ſeuen, and alſo to eight*, Eccleſ. 11. 2. we muſt *make good meaſure, yea and preſſed*

ſed downe, Luke 6.8.

Fourthly, *Humility*. There is great vſe of humility, in ſhewing mercy. Now we ſhould ſhew our humilitie diuers waies about mercie: As

4. Humilitie. Humilitie ſhewed fiue waies in doing workes of mercy.

Firſt, in helping others, without exalting our ſelues, and dominiering ouer them. *The rich muſt not* thinke *to rule the poore*, and to command them, as if they were their vaſſals: we ſhould ſo ſhew mercy, as not to ſtand vpon tearmes of their beholdingneſſe, to whom wee ſhew mercie, *Prou.* 22.7.

Secondly, in not *deſpi-*

ſing

ſing the poore; we muſt not thinke of them meanely, and contemptuouſly, becauſe they ſtand in neede of our help, whether it be in bodie or minde, *Prou.* 14. 21.

Thirdly, in *accepting exhortation*, ſhewing our ſelues willing to be called vpon, and ſtirred vp to mercie, 2. *Cor.* 8. 17.

4. By our *penitencie*, whē we goe to God, after wee haue done our beſt, and confeſſe the corruption that cleaues vnto vs, euen when we haue ſhewed our beſt deſires to communicate to others, and withall ſtri-

striuing to *plow vp the fallow ground of our* hard *harts*, that they may bee more fit to expresse the *bowels of mercy*, Hos. 10.12.

Fiftly, the *Macedonians* shewed their humilitie in this, that *they prayed the Apostle to accept their gifts, giuing themselues also to bee disposed of to the Lord, and vnto them by the vvill of God*, 2.Cor.8.5.

Thus of the humility to bee shewed in doing workes of mercy.

A fift thing required in shewing mercie, is *Faith*; and faith is needfull in two respects. 5. Faith in two respects.

First,

Firſt, to beleeue Gods acceptation of the mercy ſhewed. For a godly Chriſtian, that is not vaine-glorious, hath ſo meane an opinion of his beſt workes, that he findes neede to flie to Gods promiſes, and dares not truſt vpon his owne goodnes. Now God hath promiſed to accept of that we doe, if there *be a willing minde: The will is accepted for the deed*, 2. Cor. 8. 12.

Secondly, to *beleeue the ſucceſſe* and reward from God, and that wee ſhall not loſe, by what is ſo expẽded. Though the perſons

to

to whom we ſhew mercy, ſhould bee ſo vngratefull, that it were *as bread caſt on the waters*: yet wee ought to beleeue, that our ſeede caſt on the waters, ſhall bring vs a plentifull harueſt, *Eccleſ.* 11. 1. And it is certaine, whatſoeuer the perſons be, yet what is giuen, is ſowed. And if the Husbandman doe not thinke his corne ſpoiled, that he caſts vpon his land, no more ought a Chriſtian to think that to be loſt, that is giuen to the poore. Nature may diſappoint the hope of the Husbandman, but in works of mercie,

cie, there is no venture, but a ſure increaſe from the Lord, 2. *Cor.* 9. 9, 10. and therefore our faith ſhould make vs *get bags* to put vp the certaine treaſure wee ſhall gaine by mercy from the Lord, *Luke* 12. 33.

6. Diſcretion in four things.

A ſixt thing required in ſhewing mercie, is *diſcretion*, and diſcretion ſhould ſhew it ſelfe

Firſt, by diſtributing our almes in the fitteſt courſe wee can, hauing a principall reſpect *to godly poore. He that ſheweth mercy, ought to haue a good eye*, Prou. 22. 9.

Secondly, by obſeruing our

our owne abilitie, *ſo to eaſe others, that we burthen not our ſelues*, 1. Cor. 9. 14, 15.

Thirdly, by taking heed that wee ſpend not vpon the rich by needleſſe entertainments, what ought to bee beſtowed vpon the poore, *Prou.* 22. 16. *Luke* 14. 13.

Fourthly, by auoiding ſcandal, or giuing offence, *that none blame vs in our aboundance, but prouiding things honeſt in the ſight of God and men*, 2. Cor. 8. 20, 21. yet ſo as wee indeuour in an holy & diſcreet manner *to prouoke others by our zeale*, 2. Cor. 9. 2.

7. Sympathy.

A ſeuenth thing required in ſhewing mercy, is *Sympathy*, Pitie, a Fellow-feeling of the diſtreſſes of others, *being like affectioned* and laying their miſeries to heart, *Heb.* 13. 3. *Col.* 3. 12. *Rom.* 12. 16. *Iob* 30. 25. There ſhould be *bowels in our mercy.*

8. Sincerity in fiue things.

The laſt thing is *Sincerity.* Now this ſincerity ſhould bee ſhewed diuers waies, As:

1. In the *matter of our almes.* It muſt be of goods well gotten. For *God hateth robbery*, though it were *for burnt offerings*, Eſay 61. 8.

2. *In*

2. *In the maner* we muſt ſhew mercy, without wicked thoughts, or griefe of heart, *Deut.* 7.7, 8. to 12. and *without hiding our ſelues from the poore*, Eſay 58.7. and without excuſe to ſhift off the doing of it, *Prou.* 24.11, 12.

3. *In the ends.* That we doe not our workes *to bee ſeene of men, or to merit* of God: but with an vnfained deſire *to glorifie God*, and make our profeſſion to be well ſpoken of, and ſhew the true loue and pitie wee beare to the creature in diſtreſſe, *Math.* 6. 2. *Cor.* 9. 19.

4. In continuing our mercy; *not forgetting to distribute*, but still *remembring the poore*, Heb. 13. 16. Galat. 2. ſoundly performing the mercy with conſtancie, which wee haue purpoſed, willed, or promiſed. It were an excellent order, if Chriſtians would follow the Apoſtles rule, *euery weeke*, *as God hath proſpered them*, *to lay aſide for the poore*, 1. Cor. 1. 16. 2. 2. Cor. 8. 11.

5. In the *kindes of mercie*, that wee bee ready to ſhew *ſpirituall mercy*, as wel as *corporall*, and in corporall mercy to doe good all the

the waies we can, as well as one way: As by *lending*, *protecting*, *releasing*, *visiting*, and *giuing*; and thus to *the poore*, to such as are fallen into decay, and to *the strangers* also: as many Scriptures require.

CHAP. XXIIII.

Rules that shew vs how to carry our selues towards wicked men.

HItherto of the rules that concerne al men: Now the particular rules direct our carriage either toward wicked men,

or toward godly men.

Our conuerſation toward wicked men may be ordered by theſe rules:

Needleſſe ſocietie with them muſt be auoided.

Firſt, we muſt *auoide all needleſſe ſocietie with them*, and ſhunne their infectious fellowſhip, eſpecially wee muſt take heed of any ſpeciall familiaritie vvith them, or *vnequall yoaking our* ſelues with them, by marriage, friendſhip, or leagues of amitie, *Pſal.* 1. 1. 1. *Cor.* 6. 17. *Eph.* 5. 7, 11. *Prou.* 23. 20. & 4. 14, &c.

Great wiſdome required in cõuerſing with them.

Secondly, when wee haue occaſion to conuerſe with them, wee muſt ſtudy how to *walke wiſely towards*

wards them, so as we may bee so farre from giuing scandall, as if it bee possible, we may winne them to glorifie God and his truth in our profession. It requires much skill to order our selues aright in those things that are to be done in the presence of wicked men, or in such things, as must come by report vnto them, and their scanning. Now there are diuers things of admirable vse in our carriage to put them to silence, and to make them in their consciences at least to thinke well of vs: Such as are:

Diuers things that affect the hearts euen of the worst men, are

1. A mortified life.

1. *Mortification.* A ſound care to reforme our waies, and true hatred and griefe for our owne ſinnes, will cauſe many times wicked wretches to ſay of vs, that wee are the people of the Lord, *Eſay* 61. 3, 8. I ſay, a ſound care of reformation for to profeſſe a mortified life, and yet in any thing to ſhew, that we can liue in any fault vvithout repentance, this prouokes them exceedingly to ſpeak euill of the good way of God. Therefore the firſt care of a Chriſtian, that would be rightly ordered toward wicked men, muſt be

be to liue *without offence*, and to discouer a true mortified minde, and a heart broken for sinne.

2. Reuerend speech of Religion.

Secondly, to speake with *all reuerence, and feare*, when wee intreat of matters of Religion, much amazeth the prophane conscience of a wicked man. Whereas cursorie discourses of such grand mysteries, and empty and vaine ianglings doe exceedingly occasion a confirmed wilfulnesse, and prophaneneſſe in such men, 1. *Pet.* 3. 16. & *Prou.* 24. 26.

3. Meekenesse of wisedome.

Thirdly, it is a most winning quality in all our

carriage, to *ſhew meekeneſſe of wiſedome* to expreſſe a minde well gouerned, free from paſſions, and alſo from conceitedneſſe, frowardneſſe, affectation, and the vaine ſhew of what we haue not in vs in ſubſtance. For each of theſe haue in them ſingular matter of irritation, and prouoke wicked men to ſcorne, and hatred, and reuiling.

4. Reſeruedneſſe in foure things.

Fourthly, there is a holy kinde of *Reſeruedneſſe*, which may adorne the life of a Chriſtian in his carriage among wicked men: And this Reſeruedneſſe is to be ſhewed:

1. In

1. In *not truſting our ſelues too farre with them*, not *beleeuing euery word*, not bearing our ſelues vpon euery ſhew of fauour from them. For as too much ſuſpition of them breeds extreame alienation, if they perceiue it: ſo credulitie is no way ſafe: *Pro.* 14. 15. *Iohn* 2. 24.

2. By abſtaining from *iudging of them that are without*. It is a moſt intemperate zeale, that ſpends it ſelfe in the vaine and booteleſſe cenſure of the eſtate of thoſe that are without. Thoſe cenſures haue in them matter

ter of prouocation, and nothing of edification. It were happie for ſome Chriſtians, if they could with the Apoſtle ſay often to their owne ſoules, *What haue I to doe to iudge them, that are without?* 1. *Cor.* 5. 12, 13.

3. *By ſtudying to be quiet, and meddle vvith our owne buſineſſe*, caſting about, how to cut off all occaſions, by wch we might be intangled with any diſcord, or contentions, or much buſineſſe with them. It is a godly *ambition* to thirſt after this quietneſſe of life, 1. *Theſ.* 4. 12.

4. *By*

4. *By our ſilence in euill times*, alwaies auoiding all ſuch diſcourſes, as might bring vs into danger, without any calling for our owne edification, or the edification of others. Many a man hath ſmarted ſorely for want of this bridle for his tongue, when his words could doe no good to others, and much hurt to himſelfe, *Amos* 5.13. *Dauid* held his peace while the wicked werepreſent, *Pſal.*39.1.

5. In forbearing to reproue ſcorners, *Prou.*9.7,8. & 23.9.

6. In *ſeaſoning the*

words

words with ſalt, ſo as they diſcouer not vanity, lightneſſe, vaine-glory, malice, or deſire of reuenge, or the like faultes in their ſpeeches.

7. In *anſwering the foole, but not according to his folly*, that is, not in ſuch pride, paſſion, or reuiling faſhion, as the foole obiects in, *Prou.* 26. 4, 5.

8. In getting out of their company, when we *perceiue not in them the words of wiſedome*: If wee ſee they grow once to bee peruerſe, outragious, or wilfull in any notorious offence of words or works,

we

we muſt get from amongſt them.

Thus of the eight waies wherein wee ſhould ſhew reſeruedneſſe: they are of excellent vſe, if men would ſtudy them, and practiſe them.

5. Mercy is amiable euen in the eies of wicked men: and merciſull Chriſtians, that are full of good workes, doe bring a great deale of honour to Religion: It is *true Religion, and vndefiled, to viſite the fatherleſſe, and widowes, and to be vnſpotted of the world*: A conuerſation, that is vnrebukeable, and full of mercy 5. Mercy.

mercy alſo, cannot but be very honorable: whereas Religion it ſelfe, when it is ſeated in the breſts of ſuch Chriſtians, as haue forgotten to ſhew mercy, and do not ſtudy how to be doing good to others, is exceedingly darkened in the glory of it, and many times extremely ill ſpoken of: A true Chriſtian ſhould hold it a great diſparagement, that any Papiſt, or carnall man in the world (in equall compariſon) ſhould put them downe, for either the tenderneſſe, or the aboundance of workes of mercy,

1. *Pet.*

1. *Pet.* 2. 12. *Math.* 15. *Iam.* 3. 25.

6. When wee haue cauſe, & a calling to ſpeak for the truth, or to reproue ſinne, it is an excellent grace to bee *vndaunted*, & free from ſeruile feares, or flatterie: To giue place to wicked men in Gods cauſe, or to feare their faces in the quarrell of Religion, or to ſhew a minde that would repent of weldoing, or that baſely would ſtoupe ſome way to honour vngodly perſons for our owne ends, is ſo farre from gaining true fauour with euill minded men,

6. Vndauntedneſſe in a good cauſe.

men, that it makes them to ſcorne and hate vs, and Religion ſo much the more: whereas a godly man, that is vnmoueable, & refuſeth *to praiſe the wicked, or iuſtifie the vngodly*, and when hee hath cauſe, *will contend with them*, as *Salomons* phraſe is, and not be like *a troubled fountain, or a corrupt ſpring*: hee may for the time receiue ill words from the wicked, but his heart is afraid of him, and his conſcience doth admire him, *Pro.*24. 25.& 28.4.& 25.26. 1.*Cor.* 16.22.

7. The like aduantage is

is brought to the conuerſatiõ of a godly man, when hee can ſhew like *patience*, and firmeneſſe of minde, in bearing all ſorts *of afflictions*, and croſſes. Patience in affliction makes a great ſhew before a wicked man, that well knowes how vnable he is ſo to carrie himſelfe, 1.*Pet*.3.14.

7. Patience in affliction.

8. Laſtly, *to loue our enemies*, and ſhew it by our fruits *in forgiuing them*, or being ready heartily to pleaſure them, and *ouercome their euill with goodneſſe*: *To pray for them*, when they reuile and perſecute vs, is a tranſcendent vertue;

vertue; euill men themselues being Iudges, *Luke* 6.27.to 31. *Prou.*20. 22.

CHAP. XXV.

Rules that shew vs how to carry our selues towards godly men.

THus of our carriage toward the wicked: how we should carry our selues toward the godly, followeth to bee considered of:

The summe of all is, that wee must *walke in loue*: If wee can soundly discharge our duety to the godly,

godly, in respect of louing them vnfaignedly & heartily, and constantly, wee performe all that is required of vs toward them: And this loue to the godly is so necessarie, as that it is imposed vpon vs, as the onely Commandement giuen by Christ, who in one word tels vs the substance of our duties, *Ioh.* 13.34. *Ephe.*5.2.1.*Pet.*2.17. 1.*Cor.*16.14.

Now the Rules which in particular binde vs to the good behauiour in respect of our loue to the godly, concerne either *the manifestation of our loue*

to

to them: or the *preseruation of our loue to them.*

Six waies of manifesting our loue to the godly.

Wee must shew our loue to the godly diuers waies:

1. By courtesie.

First, by *courtesie* and kindnesse towards them, and that in a speciall manner, being affectioned toward them *with a brotherly loue* and kindenesse. No brethren in nature should shew more kindnesse one to another, then Christians should, *Eph.*4.33. *Rom.* 12.10.

2. By receiuing them.

Secondly, by *receiuing* and entertaining them: we must *receiue one another*, and be *harberous one to another*;

ther; and this with intireneſſe of affection: Negatiuely, it muſt bee *without grudging*, 1.*Pet*.4.9. Affirmatiuely, we muſt receiue one another, as *Chriſt receiued vs into glory*, that is: Firſt, *without reſpect of deſert*; Wee haue done nothing to deſerue heauen; yet Chriſt hath receiued vs to glory: ſo, though the godly haue not pleaſured vs any way greatly, yet becauſe they are the children of God, we ſhould make much of them, and entertaine them gladly. Secondly, *not thinking any thing too deare for them*: Chriſt

Christ hath not enuied vs the very glory of heauen, and therefore what can we doe to the brethren, that should answer the example of Christ? *Rom.* 15.7.

3. By bearing their burthens.

Thirdly, by *bearing their burthens*; for so we should *fulfill the Law of Christ*, *Gal.* 6. 2. There are two sorts of *burthens* presse the godly: *One inward*, such as are temptations, and their owne corruptions; the other *outward*, such as are afflictions of all sorts: Now in both these, this rule holds; for when wee see a godly Christian mourne and lament his distresse,

diſtreſſe in reſpect of his infirmities or temptations, wee muſt beare his burthen, not by ſoothing him in his ſinne, as if it were no ſinne, but by laying his griefe to our owne hearts, and ſtriuing to comfort him with the promiſes of God. This is not to make our ſelues guilty of their ſinnes, or to beare with their ſinnes, but to helpe them out of their griefe by conſolation, out of their ſinne by direction. Note, that this is charged vpon vs, when ſinne is a burthen to them, not before; for till then wee are

Note.

rather to reprooue them, or admoniſh them: But then we are to take notice of this Rule, when they confeſſe their ſinnes, and are weary of them, and ſorry for them: And thus alſo in their outward burthens we muſt beare them by comforting them, and aduiſing them, and helping them, and ſhewing our affection to them, as if it were our owne caſe, ſo farre as we haue a calling, and power to help them.

4. By prouoking them to good duties.

Fourthly, by *conſidering one another, to prouoke vnto loue, and good workes*, *Heb.* 10.24. Note the diuie and

and the manner how it is to be done: The duty is, to ſtirre vp others all wee can to the increaſe of loue and aboundance of all good workes: the manner is ſhewed two waies; Firſt, wee muſt *prouoke them* to it, both by example, and by exhortation, and all good waies, that might fire in them the deſire of well-doing. Secondly, we muſt *conſider one another*, wee muſt ſtudy the eſtates of others, their wants, impediments, meanes, gifts, callings, &c. and accordingly apply our ſelues for the beſt aduan-

tage to helpe them forward. It is not enough to doe it occasionally, but wee must meditate of it, and cast about, how, where, and when we must yeeld this helpe, and incouragement, and furtherance.

5. By faithfulnesse in all their businesse.

Fifthly, by *doing whatsoeuer wee do for the godly, heartily, and with all faithfulnesse*, as if it were for our selues, or our owne brethren, or kinred in nature, not being *slothfull in seruice*; or such as disappoint the trust reposed in vs: wee should doe all things wee vndertake for them,

them, with all fidelity and care, 3. *Ioh.* 5. *Rom.* 12. 6, 7, &, 11. Yea, we should care for their good and profit, as wee would care for the good of the members of our owne body: for such are they to vs in the Mysticall Body of Iesus Christ, as the former place to the Romanes sheweth.

6. By imploying our gifts for their good.

Lastly, we should shew our loue to the godly, by employing the gifts of our minde, as may be best for their good: *As euery man hath receiued the gift, hee must so minister the same, as good Stewards of the manifold grace of God.* There

are diuerſity of gifts in the godly, as knowledge, vtterance, prayer, and the like: Now theſe are *giuen to profite withall*, 1. *Pet.* 4. 10. 1. *Cor.* 12. As for example, *The lippes of the wiſe muſt diſperſe knowledge*, *Pro.* 15. 7. So when Chriſtians *meete together*, *as any haue receiued a Doctrine*, *or a Pſalme*, *or an Interpretation*: *ſo muſt hee miniſter it for the profite of others*, 1. *Cor.* 14. 26. and ſo muſt we helpe one another by prayer, either abſent, or preſent, 2. *Cor.* 1. 11.

CHAP.

CHAP. XXVI.

How wee ſhould preſerue our loue to the godly.

THus of the Rules that concerne the manifeſtation of our loue to the godly: Now there are further diuers things to bee obſerued for the preſeruation of our loue to them: and theſe may bee caſt into two heads: for, they are either ſuch things as wee muſt doe; or, ſuch things as wee muſt auoide.

The things that we muſt

What wee must do to preserue our loue to the godly.

Wee must labour to be of one iudgment with them

do to preserue loue are these.

First, wee must striue *to be like minded* in matters of opinion; many discords or abatements of affection grow among Christians for their differences of opinion in diuers things. It is true, that difference of *Iudgement* should not cause difference in *affection*: If wee cannot bee of *one minde*, yet wee should bee of *one heart*; yet wee see the contrary, and therefore euery Christian should make conscience of it, to bee so wary and so humble in his opinions, espe-

especially in things doubtfull, or not so necessarie, as to take heed of admitting, who might shew dissent from the godly; or if hee must needs dissent, yet to bee very wary how hee discouer it to the vexation, or entanglement of others. Now because this is very hard to perswade Christians vnto, marke how vehemently the Apostle speakes of it, *Rom.* 15. 5,6. *Now the God of patience and consolation grant you to be like minded, that yee may with one mouth and one minde glorifie God.* We must learne of the Apo-

ſtle to pray *feruently* for this, that our natures, and the natures of others, with whom wee conuerſe, may bee fitted hereunto: and 1. *Cor.* 1. 10. the Apoſtle adiures them by *the name of Ieſus: I beſeech you, brethren, by the name of our Lord Ieſus Chriſt, that yee all ſpeake the ſame thing, and that there be no diuiſions amongſt you, but that yee bee perfectly ioyned together in the ſame minde, and in the ſame iudgement.* And in the Epiſtle to the *Philippians cha.2.ver.1,2,3.* Hee vrgeth them with ſtrange vehemency to import

port the neceſſitie of this duty: *If, ſaith he, there bee any conſolation in Chriſt, or any fellowſhip of the Spirit, or any bowels of mercy, bee like minded, hauing the ſame loue, being of one minde.* And certainely, this earneſtneſſe in requiring this duety, imports, that ſome peruerſe Chriſtians will ſmoke one day, for their preſumption and waywardneſſe, and pride of opinions.

2. *Wee muſt follow the things, which may make for outward peace*; and to this end wee muſt labour to ſhew *all meekneſſe* in our car-

2. We muſt follow peace.

carriage, and *long-suffering in for-bearing one another, and forgiuing one another*, *Ephes.* 4.2, 3, 4.

3. We must cover their weakneſſe

3. Wee muſt ſtriue to heate our affections to ſuch a degree, as that it may be able *to couer the infirmities of others*: Hee muſt get a *couering loue*, that will liue conſtantly in the loue of the godly: A loue, that will *couer a multitude of faults*, 1. *Pet.* 4. 8. *Prou.* 10. 12.

4 We muſt confeſſe our faults one to another.

4. We *muſt confeſſe our faults one to another*, *Iam.* 5. 16. It doth exceedingly preſerue loue, if men, when they haue offended, or

or wronged others, would quickly, and easily, and heartily acknowledge their offences: Nor doth this rule hold in case of trespasse onely, but when we haue not wronged others, yet discreetly to complaine of the corruption of nature that cleaues to vs, and the infirmities which daily trouble vs: This doth work not onely compassion, but great increase of affection in others towards vs: For acknowledgement preuents their secret loathing of vs for such frailties, if they should discouer them. And

And beſides, it makes them the willinger to giue vs leaue to reproue their faults, when they ſee wee are as willing to reproue our owne; Beſides the eaſe it brings to our owne hearts many times to make our moane to others, when our conſciences are troubled.

CHAP.

CHAP. XXVII.

What wee muſt auoide, that our loue may bee preſerued.

THus of what we muſt doe to preſerue loue; Now further, that loue may be preſerued amongſt the godly, theſe things following are to be auoided. 10. Things to bee auoided.

Firſt, *Suites in Law*; A Chriſtian muſt haue many conſiderations of his cauſe, before it can be lawfull for him to goe to law with his brother; Theſe kinds of contentions are 1. Suits in Law.

moſt

moſt vnnaturall amongſt Chriſtians, and proue not only ſcandalous in reſpect of others, but extreamely grieuous and poiſonous to themſelues, 1. *Cor.*6.1,4.

2. Diſsimulation.

Secondly, *Diſsimulation: our loue muſt be without fayning, in deede, and in truth, not in ſhew, or in words*, *Rom.* 12.9. 1. *Iohn* 3.18.

3. Conceitednesse.

Thirdly, *Conceitednesse.* This is a vice, that extreamely vexeth others, and alienateth affection: wee muſt not be *vvise in our ſelues*, but rather in *lowlineſſe of minde eſteeme another better then our ſelues*,

ſelues, and ſhew it both by *making our ſelues equall to them of the lower ſort*, and by *going before others in giuing Honour and Praiſe*, Rom. 12. 10, 16. *Phil* 2. 4. *Pro.* 12. 15.

Fourthly, *reioicing in iniquitie*. Our loue muſt be holy and pure, if wee would haue it preſerued. It muſt haue nothing in it, that is vnſeemely, nor muſt it bee an affection, that will take pleaſure in the vices, or faults of thoſe, with whom wee conuerſe, 1. *Cor.* 13. 5, 6.

Fiftly, *The minding of our owne things*: wee muſt not

5. Worldlineſſe and ſelfe-loue.

not ſtudy for our ſelues, and our owne ends onely in conuerſing, 1.*Cor* 13. 5. The meaning is not, that wee ſhould leaue our callings, and our houſes, to ſpend the greateſt part of our time in our neighbours houſes, but he prohibits, Firſt, *Worldlineſſe*, and exceſsiue cares about our buſineſſe, and the things of this life, which hinders needfull ſocietie with the godly: and ſecondly, hee forbids *ſelfe-loue* in conuerſing, when men in all things aime at their owne profit, or pleaſure, or credit, and doe not

not as well ſeeke the good of others: we may minde our owne things, but not onely.

6. Sixtly, *Fickleneſſe* and *Vnconſtancie*: we muſt looke to it, that *brotherly loue continue*, *Heb.* 13.1. and to this end wee muſt looke to the leuitie of our owne natures, and ſtriue to make good, by continuance, the affection wee haue conceiued and profeſſed to others. Some are of ſuch vnconſtant diſpoſitions, that they will loue vehemently for a fit, and ſuddenly fall off without reaſon, but not without

6. Fickleneſſe.

out ſingular ſhame, and blemiſhing of their reputations. For ſuch tempers are hardly fit for any ſocietie. Now this muſt bee repented of, and reformed.

7. Vaine-glory.

Seuenthly, wee muſt take heede of *vaine-glory*, and an ouer-eager deſire of credit and eſtimation aboue others. For this is the cauſe of much vnreſt in our owne hearts, and of much interruption in brotherly loue. And vvhy wouldeſt thou be ſo highly eſteemed of? Thou conſidereſt not the hard taske thou layeſt vpon thy ſelfe,

ſelfe, to bee euer carefull to anſwere that great praiſe, or eſtimation thou deſireſt: Nor markeſt thou, how thereby thou art made to offend againſt thy brother: by enuying him, by backbiting, or other waies of prouocation, nor yet how little this commends thee to God. *Gal.* 5. 26.

8. Iudging.

Eightly, take heede *of iudging thy brethren*, not but that thou maiſt ſay, that ſinne is ſinne, but looke to thy ſelfe in two things:

Firſt, that thou cenſure not thy brother *about things*

things indifferent, or doubtfull: such as ceremonies were and are. This is flatly forbidden, *Rom.* 14. 3, 13.

Secondly, that thy suspitions transport thee not to condemne thy brother *for hidden things*, the things of darkenesse and counsels of the heart: till thou be sure of the fault, or offence, thou maist not iudge, or censure, 2. *Cor.* 4. 5.

Ninthly, if there be any occasion of grieuance that loue may be renewed, or preserued, looke to two things: First,

First, that thou *render not reuiling for reuiling*, 1. *Pet.* 3. 9.

9. Euil words and complaining.

Secondly, *that thou grudge not against thy brother*, or by whiſpering depraue his actions, or backbiting, or complaine againſt him to his diſgrace in things, where the right is not apparantly diſcouered, *Iam.* 5. 9.

Laſtly, if thou wouldeſt preſerue thy ſelfe in the loue of the godly, then thou muſt take heede of forſaking the *aſſembling together of the Saints*: Thou muſt preſerue all vvayes of

10. Forſake not their aſſembly.

of exerciſing the Communion of Saints, and hold fellowſhip with them in Gods Houſe, and in your owne dwelling. Prophaneneſſe muſt not draw thee from the Temple, nor worldlineſſe from ſocietie, and louing, and profitable conuerſation with thy godly friends and acquaintance, *Heb.* 10. 25.

CHAP. XXVIII.

How wee muſt carrie our ſelues towards ſuch as are fallen.

HItherto of ſuch rules of conuerſation, as direct

direct vs in our carriage toward the godly conſidered in generall. Now there are other rules, which concerne onely ſome of the godly: Namely:

1. Such as are fallen.
2. Such as are weake.
3. Such as are ſtrong.
4. Such as are eſpecially knit vnto vs in friendſhip.

For the firſt, thoſe that are fallen, are either fallen *from God*, or fallen *from thee*. Such as are fallen *from God*, are either fallen *groſely*, and of habite, or by *infirmitie*, and *ſuddenly*.

Thoſe, that are fallen groſely, are either guiltie of *foule vices*, or elſe of *extreme omiſsions*, ſuch as that, which the Apoſtle inſtanceth in of *Idleneſſe*, and the generall neglect of their callings.

How we muſt carry our ſelues towards ſuch as are fallen frō God.

Now towards both theſe thou muſt bee thus orderd:

Firſt, warne them in the beginning, and *reproue them* ſharpely, 1. *Theſ.* 5. 14.

Secondly, if they mend not, *auoide them*, withdraw thy ſelfe frō them, conuerſe not familiarly with them, let them not

not be the companions of thy life, 1. *Cor.* 5. 11. 2. *Thes.* 3. 6, 14.

Thirdly, *if they repent, forgive them,* and comfort them; *leſt they be ſwallowed vp of griefe,* 2. *Cor.* 7. 2, 8.

Now if they bee fallen by infirmitie, either they are likely to offend again, or not. If they bee likely to fall further, *ſaue them with feare, pulling them out of the fire,* Iude 23. but if not, then *reſtore ſuch a one with the ſpirit of meekeneſſe,* comfort him, deale gently with him, *Gal.* 6. 1.

Thus of thy carriage to

ſuch as are fallen from God.

How we muſt carry our ſelues towards ſuch as treſpaſſe againſt vs.

As for thoſe, that are fallen *from thee*, by treſpaſſing againſt thee, thou muſt obſerue theſe rules of carriage towards them.

Firſt, in ſlighter wrongs *doe all things vvithout reaſonings, or murmurings*: either ſpeake not of it, or ſo, as thou ſhew no repining, or vexation about it, *Phil.* 2. 14.

Secondly, in great wrongs, thou muſt doe two things:

Firſt, obſerue the methode of our Sauiour Chriſt: when the treſpaſſe is

is ſecret, goe and *tell him of it betweene thee and him:* If he mend not, then *take two or three* other diſcreet godly perſons with thee, and tell him of it againe: if hee yet mend not, then diuulge it, and acquaint the Church with it: Either ſeeke a publike ſentence vpon him from authoritie, or acquaint the godly generally with it: and if theſe courſes will not amend him, then abandon his ſocietie, as if hee vvere a Heathen, or a Publican, *Mathew* 18.15.

Secondly, if by any of

theſe courſes *hee repent, forgiue him*, yea, and that as often as hee ſaith, *it repenteth him*, if he ſhould doe thee many iniuries, *Luke* 17.3,4.

CHAP. XXIX.

How we muſt carry our ſelues: towards the weake Chriſtian, &c.

THus of thy carriage toward them that are fallen.

How we muſt carry our ſelues towards weake Chriſtians

Towards *weake Chriſtians* we muſt bee thus ordered:

Firſt, we muſt take heed, that

that *wee intangle them not with doubtfull disputations* in matters of *ceremonies*, or *things indifferent*, *Rom.* 14. 1.

Secondly, we must get the skill *to beare with their weakenesses*, & meere fraileties, *Rom.* 15. 1.

Thirdly, wee must be wonderfull carefull, that wee *doe not offend them*, or *cast any stumbling blockes* in their way, *Math.* 18. 1. *Cor.* 10. 32.

Fourthly, wee must incourage them, and *comfort them*, and *support them* all we can, 1. *Thes.* 5. 14.

Fiftly, in *things indiffe-*

rent, wee muſt not thinke it much to croſſe our ſelues *to pleaſe them*, and to ſuffer a little bondage in the reſtraint of our liberty, rather then vexe them; eſpecially for the furtherance of their ſoules in the meanes of their ſaluation, wee *ſhould become all things to all men*, *Gal.*5.13.1.*Cor.*9.20,21,22.

How we muſt carry our ſelues towards the ſtrong.

3. Towards *ſtrong Chriſtians* wee muſt be thus ordered:

1. Firſt, we *muſt acknowledge ſuch*, 1.*Cor.*16.18.

2. We ſhould *ſet them* and their practice before vs, *as paterns, & examples of imitation*, 1.*Cor.*5.17.*Phil.*3.17.

3. We

3. Wee ſhould *ſubmit our ſelues to ſuch*, to let them aduiſe vs, & admoniſh vs, and with all ſhould ſubmit our iudgements in things doubtfull to theirs, 1. *Cor.* 16.16. 1. *Pet.*5.5.

4. Towards *thy friend* thou muſt be thus ordered.

How we muſt carry our ſelues towards our ſpecial friend.

1. *Neuer forſake him*, *Prou.*27. 10.

2. *Giue him hearty counſell*, *Prou.*27.9.

3. *Bee friendly to him*, *Prou.*28. *vlt.*

4. *Communicate thy ſecrets to him*, Iohn 15.15.

5. *Loue him with a ſpeciall loue.*

1. *As thine owne ſoule*,

Deut. 13. 6.

2. Let thy loue be *at all times*, euen in aduersitie, *Prou.* 17. 17.

3. It must bee *a sincere loue*, that looketh not for gifts, or rewards, *Pro.* 19. 6.

4. It must be such a loue, as will reach *to his posteritie* also, if need be, 2. *Chro.* 20. 7

CHAP. XXX.

Rules that concern our selues: and so first in our generall calling.

HItherto of the rules of order in respect of God, or our neighbours.

Now

Now follow the rules that concerne our ſelues:

And theſe are of two ſorts. For they are either ſuch, as order vs *at all times*, or ſuch as order vs in *the times of affliction.*

The firſt ſort concerne either *our generall*, or *particular calling.*

The rules that concerne our generall calling, as in this place they are to bee conſidered of, concern either: 1. our Faith: 2. or our repentance: 3. or our hope.

How we muſt carry our ſelues in our generall calling.

1. The rules, that concerne our Faith (ſuppoſing the Chriſtian to be informed

1. In matters of faith.

med in the things contained in the former Treatiſes) are onely theſe two:

Firſt, thou muſt be expert in *the Catalogue of promiſes, that concerne infirmities*, mentioned in the third Treatiſe. For thoſe wil preſerue thy faith in Gods fauour, againſt the daily experience of frailetie, and infirmitie in thy ſelfe. For thou maiſt by them ſee, that thou haſt no reaſon to doubt of the continuance of Gods loue to thee only, becauſe of thy many weaknesſes. For in thoſe promiſes, hee hath and doth declare, how graciouſly he

is

is inclined to his ſeruants, and paſſeth by their frailty, and accepteth their deſires and endeuours, &c. This rule will prooue a maine ſupport of the contentment of thy life: and therefore let not Sathan make thee either deſpile, or neglect it.

Secondly, thou ſhalt doe well to eſtabliſh thy iudgement particularly in the doctrine *of the principles* expreſſed in the fifth Treatiſe; and by ſound learning of them ſettle thy ſelfe, ſo as thou bee no *more carried about with the winde of any contrary doctrine:*

doctrine: It ſhould be the labour & care of all good Chriſtians to keep the pattern of wholeſome words, 2. *Tim.* 3. 13.

2. About thy repentance.

Concerning thy repentance, as now it is to bee vrged vpon thee; after thy aſſurance one rule is of ſingular vſe, and that concernes the *Catalogue of preſent ſinnes*: By the directions in the firſt Treatiſe, I ſuppoſe thou haſt deliuered thy ſelfe from the body of ſinnes, ſo as the moſt of thoſe euils mentioned in thy firſt and great Catalogue, are ſhaken off, neuer to bee committed againe,

gaine, and ſo thou haſt no more to doe about them, but giue God thankes for thy deliuerance from them through Ieſus Chriſt: Now becauſe after thy firſt repentance, there will remaine ſome corruptions, which as yet are not rooted out; thy courſe for thy whole life, for theſe remainders of ſinne, would be this: Make thee a Catalogue of thy preſent ſinnes, euen of ſuch euils as thou findeſt thy ſelfe yet daily prone vnto. Examine thy ſelfe ſeriouſly to this end: it may bee thou wilt finde 6. or 8. or 10. or more,

more, or fewer euils, which yet hang vpon thy nature and life: Thy courſe for the vſe of this Catalogue may be this: I ſuppoſe thou art inſtructed ſo far, as to know the profite of daily calling vpon God: Now whereas in prayer thou doſt, or oughtſt to make confeſſion of thy ſinnes, in ſtead of a more generall confeſſion, vſe ſtill thy Catalogue, that is, labour euery day to iudge thy ſelfe diſtinctly for thoſe ſins that doe preſently annoy thee: Hold on this courſe conſtantly, till thou haue gotten power againſt all, or

any

any of them, and as thou findeſt vertue againſt any of them, ſo alter thy Catalogue, giuing thankes for the ſinnes thou getteſt head againſt, and putting them out of thy Catalogue. The paines is little, it is once done for a long time, and thy memory will eaſily carry thy ſpeciall preſent faults: Beſides, this diſtinct daily remembrance of thy preſent ſins, will make thee more watchful againſt thoſe ſins; & thou maiſt once a year, or once a quarter, or before euery Communion, examine thy ſelfe anew,

and

and mend thy Catalogue, by putting in any corruption, which thou diſcouereſt then, or at any time, to ariſe anew in thee, and putting out ſuch euils, as by prayer thou haſt gotten victory againſt: Thus maiſt thou ſee the ſtate of thy ſoule diſtinctly al the daies of thy life, diſcerning when thou goeſt forward or backward: Beſides, this courſe of daily iudging thy ſelfe, keeps thee out of the danger of any wrath from God.

3. About thy hope.

Concerning thy hope, there are foure things for thee to doe.

Firſt,

First, pray constantly and earnestly, for the *knowledge of the great glory* is prouided for thee: Thou must forme the admiration of heauen in thee, by prayer: for naturally it is not in vs, *Ephes.* 1. 18, *&c.*

Secondly, thou must *vse all diligence to perfect thy assurance of heauen*, when thou diest, *Heb.* 6. 12. 1. *Pet.* 1. 13.

Thirdly, thou must striue to accustome thy thoughts to the daily *contemplation of heauen*, that thy *conuersation may be in heauen*, *Phil.* 3. 20.

Fourthly, thou must striue

ſtriue to direct thy heart, and inable thy ſelfe to the *expectation of the comming of Ieſus Chriſt*; thou muſt labor for that skill diſtinctly, to be able to *waite for the comming of Ieſus Chriſt*, and to ſhew that thou loueſt his appearing, 1. *Theſ.* 1.10. & 2. *Theſſ.* 3.5. *Gal.* 5.5 2. *Tim.* 4.8.

CHAP. XXXI.

Rules that order vs in our particular Calling.

7. Things to be auoided in our particular Calling.

THus of the Rules that concerne thy General Calling: in thy Particular Calling there are ſeuen things

things to be auoided.

The first is *slothfulnesse*, and thou art guiltie of this sinne, both when thou dost not the labours of thy calling, and when thou obseruest not the *seasons*, and opportunities of thy Calling, *Prou.* 10.4,5. And that thou maist bee free from this sin, thou must auoide together with it the occasions of it: And so thou must auoide 1. *The loue of sleep*, *Pro.* 20.13. 2. Good fellowship, & haunting of Alehouses, and Tauernes, and keeping *company with dissolute persons*, *Prou.* 21.17. 3. *Wandring from thine*

owne

owne house, euen that vnneceſſary *going from house to house*, though it bee not to places of ill fame. Fourthly, thou muſt take heed of pertinacious entertainement of doubts and obiections about thy Calling, thou ſhouldſt bee afraid of excuſes for idleneſſe, eſpecially to bee ſo ſelfe-willed, as to be glad of any thing may ſeeme to patronize thy ſlouthfulnes, *Prou.*20.4. & 15.19. & 26.16. And therefore to conclude this Rule, when thou art about thy calling, *what thou doſt, do with all thy power*, *Eccleſ.*9.10. and reſt not

not in words or pratling: Hee is not diligent, that brags much of what work hee can or will do, but hee that doth it indeed, *Prou.* 14. 23.

The second sin to bee auoided in thy particular calling, is *Vnfaithfulnesse*, *Prou.* 20. 6. and so thou must take heed of *breach of thy promise* in thy dealings with men, *Psal.* 15. 6. and also thou must take heed of all *Deceitfull courses*, all waies of fraud and couzenage. It is a hatefull thing in men, when they are such as cannot be trusted, either because they make not con-

2. Vnfaithfulnesse.

conſcience of keeping their words, or becauſe they will vſe ſo much cunning and deceit, and diſſimulation, & lying in their dealings.

3. Raſhneſſe. The third ſinne to bee auoided, is *Præcipitation*, haſtineſſe, and vnaduiſed raſhneſſe ariſing out of the leuity of mens mindes, or their wilfulneſſe. Prouidence and wiſe Diligence is wonderfull requiſite vnto a right ordering of our ſelues in our Callings, *Pro.* 21.5.

4. Paſſion. The fourth ſinne to bee auoided, is *Paſſion* or perturbation; and that hath in

in it both *vncheerefulnesse* and *vnquietnesse*: *vncheerefulnesse*, when men are not content with their Callings, or Gifts, or Estates, 1. *Cor.* 7. 17. *vnquietnesse*, when men are froward, & carry themselues peeuishly, or cholerickly with those that are about them. This sinne of frowardnesse is vehemently censured & condemned in Scripture, *Prou.* 11. 29. *Psal.* 37. 8. *Pro.* 16. 32. & 19. 11. & 25. 28. whereas God requires a quiet, contented, and merry heart, *Pro.* 17. 22. *Eccles.* 9. 7, 8.

The fift thing to bee a-

5. The temptations of thy calling.

uoided and ſhunned, is the *Temptations of thy Calling*; euery Calling in the world is aſſaulted with certaine temptations, and they are vſually of two ſorts; For firſt in all Callings there are certain vnlawfull courſes held for gaine by wicked men, which wee call *the ſinnes of ſuch a Calling*. Theſe vniuſt courſes thou muſt learne to auoide, and abhorre, and ſo exerciſe thy Calling, as thou ſhun thoſe ſinfull courſes vſed by wicked men in that Calling: ſecondly, euery Calling is aſſaulted *with croſſes*, & afflictions: Now in

in theſe afflictions the deuill is wont to tender ill counſell, to perſwade to ſinne, or the vſe of vnlawfull meanes, or other ſins of diſtruſt in God: All theſe thou muſt auoide.

Sixtly, thou muſt take heed of *worldlineſſe*, or ſetting thy heart vpon theſe earthly things thou art to deale with in thy Calling: Thou muſt euer be ready to confeſſe, and ſhew it by thy practice, that thou accounteſt thy ſelfe to be but a *ſtranger and Pilgrime* in this world, *Heb.* 11.13. and *if riches increaſe, thou muſt* look to it, that thou *ſet*

6. Worldlineſſe.

not thy heart vpon them, *Pſal.*62.10. *Thou muſt vſe the world*, but not *loue the world*, 1.*Ioh.* 2.15. Thou maiſt and oughteſt to bee carefull to do the duties of thy Calling; but thou muſt in *nothing be carefull* about the ſucceſſe, but ſubmit thy ſelfe in all things to God, *Math.*6. 1.*Cor.*7.32. Thou muſt *behaue thy ſelfe like a weaned child*, *Pſal.*131. 1,2. *Take heed of eating too much hony*, *Prou.*25.16, 17. & 27.1,2.

7. Prophanenes.

The ſeuenth, and laſt thing thou muſt auoid, is *prophaneneſſe*, which is to vſe the workes of thy Calling

ling without exerciſing thy ſelfe in the *Word of God*, and daily *prayer* for Gods bleſſing vpon thy labours, and the creatures thou art to vſe, *Pſal.*90. 1.*Tim.*4.3, 4. *Gen.*24.11,12,26,27.

CHAP. XXXII.

How wee ſhould carry our ſelues in the time of afflictiõ.

THus of the Rules of carriage which concerne thy ſelfe *at all times*: Now follow the Rules that ſhew thee how to behaue thy ſelfe in the time of af-

How wee muſt carry our ſelues in affliction.

fliction and aduerſity. When thou art in affliction, thou muſt conſider what thou muſt auoide, and what thou muſt doe.

8 Things to bee auoided.

Thou muſt auoide eight things.

1. Diſſembling.

Firſt, *Diſſembling*: *Make not thy ſelfe poore when thou art rich*; nor ſick when thou art well, *Prou.* 13.7.

2. Shame.

Secondly, *Shame*; *Be not aſhamed* of that condition God brings thee into: beare thy croſſes with ſpirituall magnanimity, account not thy ſelfe diſhonoured by Gods hand, who doth all for the beſt, 1. *Pet.* 4.16.

Third-

Thirdly, *Impatience*: grieue not at Gods works: *sorrow not after the world*: Fret not at God or man; *Refuse not Gods chastening*, but with patience beare what is laid vpon thee: *It is the Lord, let him do whatsoeuer hee will with thee*, *Prou.*3.11. 3. Impatience.

Fourthly, *Fainting*, or discouragement of heart: *Liue by faith*; call not Gods loue into question: *keep thee in the good way*, *Prou.*24.10. 4. Discouragement.

Fifthly, *Trust vpon carnall friends*; Relye not vpon man, but vpon God: *Trust not in the arme of flesh*, *Prou.*27.10. 5. Trust in carnall friends.

6. Perplexed eares.

Sixtly, Too much *Carefulneſſe* for the meanes how to get out of affliction: *Commit thy way to God*, and *put thy truſt in him*; vſe all lawfull meanes, but diſtreſſe not thy heart with bootleſſe cares: *Caſt thy care vpon God, for hee careth for thee, Phil.* 4. 6. *Iam.* 4. 10.

7. Suddain feares.

Seuenthly, *Suddaine feares*; Bee not ſo amazed with the firſt tydings, or beginnings of any affliction, diſcouer not ſuch want of faith, as to be guilty of thoſe violent paſſions of feare; Gods loue is vnchangeable: and though heauen and earth ſhould go

go together, yet God will be with thee; *Hee will not leaue thee, nor forsake thee, Prou.*3.25.

Eighthly & lastly, *Carelesneſse of thy waies*; be not ſecure in ſinning, but let thy croſſes melt off ſome of thy droſſe, & draw thee neere to God: Go not on boldly to ſinne without regard; if the Lord haue any quarrell againſt thee, *humble thy ſelfe and depart from iniquity, Prou.*14.16. 8. Careleſneſſe of thy waies.

The things then thou muſt doe on the contrary ſide, are theſe: When thou art in affliction, thou muſt do theſe things: 5. Things to be done in the time of affliction.

First, thou *must pray*, and call vpon the name of the Lord; as theſe expreſſe Scriptures require, *Iam.* 5. 13. *Pſal.* 50. 15. 1. *Cor.* 4. 12, 13.

Secondly, thou muſt *beare thy croſſe with patience*, and *contentation*, *Iam.* 1. 4. 1. *Pet.* 3. 15. *Eſay* 5. *Phil.* 4. 6. 2. *Cor.* 6. 8. *Prou.* 12. 9.

Thirdly, thou muſt labour for *wiſedome* to know how to carry thy ſelfe diſcreetly, and to vſe all good meanes for thy deliuerance, *Iam.* 1. 5.

Fourthly, thou muſt bee ſure to ſhew thy *truſt in God*, *and caſt thy burthen*

on

*on the Lord, Iam.*5.7,8. *Nahum.*1.7. *Pſal.*27.*vlt.* & 37. 7. & 55.22.

Fifthly, thou muſt ſhew thy obedience to God; and that thou doſt,

1. If *thou ſubmit thy ſelfe to Gods will, Heb.*5.8.

2. If *thou iudge thy ſelf,* & acknowledge thy ſinnes to God, *Hoſh.*5.*vlt. Iob* 36.8.

3. If *thou be conſtant in the good waies of godlineſſe, Pſal.*37.34.

4. If thou *learne* more *righteouſneſſe,* & art made by thy croſſes to do holy duties with better affections, *Eſay* 26. 11.

FINIS.